

WHY WE PRACTICE PLURAL MARRIAGE.



JWF

By a "Mormon" Wife and Mother—
Helen Mar Whitney.

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CHAPTER I.

MY purpose in publishing another pamphlet on the subject of plural marriage is to throw more light upon it, and to show forth the foolishness and inconsistency of those who hold it up as a "foul stain that pollutes the very soil where it exists." Those who are striving to convert our children from the faith and principles so plainly set forth in their own Bible, and which were practiced by the old patriarchs, inspired prophets and mouth-pieces of God, whom Christians quote from as His sacred oracles, and yet wish to take away the civil and religious rights of a people whose belief and practice are confirmed by that very book. Those who disfranchise, without trial, every man and woman who has ever been connected with this plural order, (though the women may have been widows for twenty years or more, and have been pardoned by government for their supposed transgressions) and wish to take away our Territorial charter, confiscate our homes and property, compelling wives to testify against their husbands on pain of greater punishment if they refuse, in order that hungry adventurers, who practice all manner of licentiousness but are screened from the laws which they themselves or their own kind administer, may possess themselves of our hard-

earned homes in these mountain fastnesses. In short, those who make our religious faith a pretext for stirring up the public mind against us to accomplish their own selfish ends.

I have received numbers of letters of inquiry from the States, requesting the forwarding of my former pamphlet. I have reason to believe that through my humble labors the spirit of truth, which inspired me to write, has found its way to the hearts of many who have been so accustomed to the extravagant and malicious tales published against us, that a plain, unadulterated truth has become a rarity which sensible people will appreciate. A spirit of inquiry has taken possession of them, who, though they may not accept the gospel, are opposed to the unconstitutional course that is being taken against us by our government. There are also some few who are honest enough to admit the superiority of our marriage system to the prevalent monogamic mode, which has led to the greatest vices and social evils that are daily increasing, and degrading the human family; making both husbands and wives a perpetual prey to the "green-eyed monster," and the more awful torment of a guilty conscience. I believe that my testimony will carry conviction to the hearts of some of the wise and thoughtful, who will look at matters as they are, squarely in the face; who view the wreck that is being made of the great charter of human rights, and of honor and virtue, by the slackness, dishonesty and corruption of men who have violated their official oaths, made a farce of religion and morality, and had their consciences seared as with a hot iron, until now this professedly free and liberal government can condescend to punish the innocent by taking from them their inherent rights, and the privileges guaranteed by the constitution which these "statesmen" have sworn to maintain and defend.

An elderly gentleman, who belonged to no church, and whom I judged to be well-to-do in the world, wrote to the JUVENILE INSTRUCTOR Office for one of my pamphlets. He also expressed a wish to correspond with some lady who had "lived in polygamy and knew all about it by actual experience," his "object being to learn the feelings of the 'Mormon' ladies on that subject."

This letter was forwarded to me. I was little prepared for anything of the kind. It was not so pleasant to think of corresponding with one who was not a believer in our faith. But having entered the field I had no disposition to shirk the task. I therefore replied in behalf of the women who have taken upon them the cross and honored this celestial principle. I assured him that there would be no objection if his motive was honorable, as we desired that the world should know of our faith and doctrines; though few in the various denominations were willing to honorably meet us, but had shown a cowardly spirit by shunning argument and gathering up every vile falsehood to publish against us—making us appear as the most ignorant, degraded and unprincipled beings upon the face of the earth. I used no flattery, but gave him plainly to understand with whom he was dealing. Thinking some portions of this correspondence might prove interesting to my brethren, and sisters, and others, who, like him, are curious to know of our inner life and doctrines, I wrote him, after concluding to publish this pamphlet, asking if he had any objections to my inserting extracts from his letters. Previous to this I had shown them to no one but my husband, to whom, I gave him to understand at the first, I should submit them. He answered that I was at perfect liberty to use them as I pleased, as he had written nothing but what he considered truth.

His first letter was dated Alabama, January 25, 1883.

After assuring me that his object was strictly honorable he commenced by expressing his views concerning the "murderous jealousy and deadly hatred" which he thought "existed less where law and custom tolerated plural marriage, than where such things are not allowed." He had "thought that if the demon, jealousy, could be done away with, plural marriage would be the greatest blessing to womankind; for if they lived together and felt towards each other as sisters, they could be of great benefit to each other through the journey of life." He could not believe that "taking a second wife would rob the first wife of any part of the love her husband had for her, any more than the birth of a second child robbed

the first born of the love its parents had for it." "But the common opinion here," said he, "is that if a man loves a second woman any at all, his affection for the first is gone, and the wife would be ready to kill him and her both." He supposed that it was not so bad here, and wished to know the experience of myself and others of my acquaintance; also to know what effect the Edmunds and other oppressive bills in Congress against the "Mormons" would have.

"I think sometimes," said he, "of going to the Mormons; for they express my views more than any people I ever knew anything about, and I think there is more genuine Christianity among them than among any other people. I have read several of their books and papers. But I am afraid this oppression by Congress will destroy them as a people or drive them from the limits of the United States, as they were driven from Nauvoo many years ago. I sympathize with you in your troubles with Congress. Write to me freely and be assured that you are writing to a friend. In my next letter I may tell you some of my personal experience and troubles."

I answered this letter as follows:

"Jealousy is something which the human family have inherited. We are told in the Bible that jealousy was the cause of the first murder committed—when Cain became jealous of his brother Abel. We are all of the earth, earthy, and were born and begotten in sin, and the human family have been degenerating down through all the ages until the greater portion have even sunk, in some things, below the brute creation; and in their corruption have become as a stench in the nostrils of the Almighty. In the beginning we read that God created Adam and Eve and every living thing, male and female, and commanded them to be fruitful and multiply and replenish the earth. I believe that if the human family had always strictly lived up to the laws of God and nature, and had not transgressed and abused their privileges, there would not have been the same necessity for a plurality of wives in this life, though there are still other important reasons to justify and require its practice. 'Neither is the man without the woman, nor the woman without the man in the Lord,' says Paul. If

the ancient laws and ordinances had not been changed by man, and every one had filled the measure of his creation as he was commanded to do in the beginning, there would have been husbands and homes for all womankind. She could then have filled her 'proper sphere,' which seems a favorite theme for some men to harp upon, never thinking that through their own wicked and unnatural course thousands of women are denied their privileges and are forced to seek employment outside of home, which 'sphere' they would have been only too glad to have occupied, had such been provided them.

"Polygamy, at different periods, has been practiced as a correcter of evils and a promoter of purity; because of the wickedness and corruption into which the world has sunk; and this is the present condition of all civilized nations. Every sign goes to show that we are nearing the end—the winding up scene which all the ancient prophets have foretold, as well as the Prophet Joseph Smith. It was revealed to the latter that there were thousands of spirits, yet unborn, who were anxiously waiting for the privilege of coming down to take tabernacles of flesh, that their glory might be complete. This, Lucifer and his armies, who were cast out of heaven down upon this planet, have been doing their utmost to prevent. Their greatest punishment is in not having bodies; and their mission is to throw dust in the eyes of the children of men, that they may not see the truths of heaven. It is through Lucifer's wicked schemes that so many thousands of tabernacles have been and are being destroyed, and thereby those choice spirits have been hindered from coming into this state of existence, which event is of the greatest importance to them. But the work of the Almighty is rushing towards its completion, which makes this plural wife system an actual necessity. It was our Father in heaven who commanded that it should be established, and we have nothing to fear for what we have done. It is a controversy between God and Satan. The principle was established by the Prophet Joseph Smith, and all who have entered into it in righteousness, have done so for the purpose of raising a righteous seed; and the object is that we may be restored back to that Eden from whence we

fell. Some may have dragged it in the mire; but the principle remains pure and independent and only the wrong-doer has become degraded.

"The Lord has said He will have a tried people. We are all so differently constituted that what might be a very severe trial to one would be light to another. I believe, however, that He suffers each one to be tried in the way that cuts the keenest. But we know of none who have been tried as He suffered Job to be.

"We might learn much of the ways in which God has dealt with His children by reading in the light and understanding which was enjoyed by the inspired writers of the Old and New Testaments. I will make use of the beautiful parable spoken through the angel to Esdras, which is plain and to the point:

"'A city is builded, and set upon a broad field, and is full of good things. The entrance thereof is narrow, and set in a dangerous place to fall, like as if there were a fire on the right hand, and on the left a deep water, and one only path between them both, even between the fire and the water, so small that there could but one man go there at once. If this city now were given unto a man for an inheritance; if he never shall pass the danger set before it, how shall he receive this inheritance? And I said, It is so, Lord. Then said he unto me, Even so also is Israel's portion. Because for their sakes I made the world, and when Adam transgressed my statutes, then was decreed that now is done. Then were the entrances of this world made narrow, full of sorrow and travail: they are but few and evil, and full of perils and very painful.'

"If any human beings are to become 'joint heirs with Jesus Christ,' who had to sink below all things, surely the Latter-day Saints can have a claim with Him, and must be the ones spoken of by the prophets who were to be hated of all men for righteousness' sake. We have always been wronged, hated and oppressed from the very day that the angel appeared to Joseph Smith, and long before he had thought of the plural wife system. We came down upon this dark planet to be tried and proven,

and if we had nought in our natures to overcome, where would be the victory? 'The worst of slaves is he whom passion rules.' The faults and weaknesses which are born in us are the enemies we are to grapple with, and those who have the greatest, and can put them under their feet, are the greatest conquerors and will wear the brightest crowns. It is only the Spirit of God, which follows obedience to His commandments, that has assisted the Latter-day Saints in overcoming and subduing themselves as far as they have, instead of allowing their passions to overcome them, and I assure you that this is the whole secret, and the only thing that makes the difference between us and the unbelieving, or those who persist in fighting against this holy principle.

"If I did not know that my husband was actuated by the purest of motives and by religious principle I could not have fortified myself against that 'demon Jealousy,' and had it not been for a powerful testimony from the Lord, which gave me a knowledge for myself that this principle is of celestial birth, I do not believe that I could have submitted to it for a moment. Therefore I can take no credit to myself, only as far as I rendered obedience to Him. I was afraid of no man, but I feared to rebel against the Almighty, though at times it was like the tearing of my very heart-strings, and it took much prayer and struggling to overcome. Yet through it all I have stood as a pillar by the side of my husband and can say with truth that my soul has been purified and my love has become more exalted. My willing and undivided heart is laid upon the altar, and all my life and talents which the Lord has lent me, I wish to be devoted to this great and glorious cause.

"I have had no cause to doubt my husband's love for me and my children, and he is a very devoted father to all his children. I know by my own experience, and that of my sainted mother's, and also of other first wives, who have acted their part nobly, that they have not only retained the affection of their husbands, but to see such a great sacrifice made by the wife of his bosom has increased his love and exalted her in his eyes. I have had this testimony from different husbands and wives.

"My father had a number of wives, some were old ladies who chose to be sealed to him, but he never lived with them only to support them. Different ones of his wives lived with my mother at various times, and they all loved her and she loved them and they mourned for her when she died as if they had been her own sisters or daughters. He mourned for her and refused to be comforted. Nine months after, he was laid by her side, where his family reared a marble monument to their memory. He died a wealthy man and all were provided with good homes. He having made no will, his wives had a voice in choosing the administrators, and they chose one of my mother's sons for the first. Everyone of his children were heirs and all received their portion equally. Some of the younger boys—sons of plural wives—looked up to this their elder brother and preferred to work for him to any other man.

"I assure you there is as much delicacy, modesty and refinement among those who live in this plural order as can be found anywhere, and I am acquainted with some model families; one or two I will mention. A young man took two sweet women as his wives, one some time previous to the other. She came from one of the eastern States and is educated and refined, but has been very delicate and has borne no children; the second one is of Norwegian parentage. I am best acquainted with her and know that she is very gifted; being the daughter of a splendid violinist she can play that instrument and also others, and has an excellent voice for singing. She has borne him three or four children. The two women are nearly always seen together. The children love and cling to the first wife more, even, than to their own mother. Another is a well-to-do man, a widower, who married a young lady and soon after wedded another. Both were young and pretty, and are good industrious wives. Each has a large family of children. The wives loved each other from the first and have appeared like twinsisters, dressing alike when they went out together. They live under one roof, though in different apartments, and are well provided for. They are separated only by a hall. If there has ever been any jealousy, I should say it was on the husband's

side, on account of their mutual devotion. I could mention others but these will probably suffice.

"Polygamy is not the worst trial in the world, for it has been made honorable among our people, and it is not in the power of man nor of Congress to make it otherwise. I have always felt that I could bear it far better than those practices which are unlawful and wicked in the sight of God. That which would make me feel humiliated and disgraced before my friends and the public, would be much harder to endure.

"Our children are considered as stars in a mother's crown, and the more there are, if righteous, the more glory they will add to her and their father's eternal kingdom, for their parents on earth, if they continue righteous, will eventually become as Gods to reign in glory. Nothing but this, and a desire to please our Father in Heaven, could tempt the majority of 'Mormon' men, or women either, to take upon themselves the burden and responsibilities of plural marriage.

"My husband was advised by my father to take another wife. He studied my feelings and took one whom he had cause to believe loved me and my children, and would cause me the least trouble. She lived with me in the same house till she had three children, and had it not been for this, and the care of my own little ones, we should never have separated. It was more agreeable to her to remain, as we had lived kindly together. Mr. Whitney has built her a large, comfortable house within a few feet of mine, and has deeded to each of us our homes. Our children have always lived more peaceably than many who have one mother. I am called 'Aunt' by them and their mother is called the same by my children. When visited by my relatives from the east, and from California, I have invited her to make their acquaintance. One was the husband of a cousin who passed through here on his way east. He wrote a letter to his wife, telling all about what he had seen; and the other wife and children coming in and out of my house and being at my table. Said he, 'I have looked at both their faces but can discover no nail marks.' After the letter was finished he read it to me, which afforded considerable merriment. The next Summer his wife came and

spent nearly a year with me. She saw both sides of the picture. At first she felt quite jealous for me, but finding her sympathies misplaced she soon became just as friendly and sociable with the other branch of our family, although she did not embrace this work."

The answer to this was dated March 1st, 1883., and ran as follows: "Dear Madam: I received your long and well-written letter. It gives me much information about the people of Utah, and I wondered how you could afford to write such letters to a stranger 2,000 miles away, without pay. But I suppose your object is to publish truth. Accept my thanks for your very interesting letter. I have read your book on Plural Marriage and I agree with you upon that subject—not from any special revelation on the subject, but from what I know about the laws of human nature. There is about six per cent. more females than males, and there is not ten per cent. of males that would take more than one wife and there are others who ought not to have any. Besides, many a married man's heart goes hungry. In fifty years there will be more people of our opinion than at this time in the United States.

"Ten years ago I took a widow and her babe one year old. Her husband was killed in the war between the North and South. That woman is living fifteen miles away in another county and owns 100 acres of land in her own name, with stock enough. But when I first knew her she had nothing but her orphan child. She has had no more children. It would not do for me to talk this out loud in this country, for I have a delicate wife who thinks it is a very damning sin to think of another woman. Now you have some knowledge of me and my troubles, and if you can feel sorry for me, pray for me with all your might, for I am trying of late to do what I think is right. I think that I ought to have the other woman, for our love was mutual, and it did not rob my wife of any love I had for her, but it made trouble at home, and I did like Abraham, I sent her away, but gave her more than a bottle of water.

"I have published some articles in defense of your people which called down the vengeance of a Methodist preacher of

doubtful morals, in an article published in a Methodist paper, about the Morgan Co. Mormons, with many false assertions in it. I will send them so you can see how the Pharisees do over here. I think as little of them as you can. Please let me know in your next how much tax your people have to pay. I have heard they have to pay the tenth of all they make to support the priests. Do your people not fear that plural marriages will be broken up in a few years by such laws and the emigration of other people among you, and the turn of public opinion against it? Law and public opinion are very powerful. From what I know of the Mormons I think they are the best people that there is, but I have thought there might be some superstition among them.

"What do your wisest men think they will do in case the government of the United States proves too hard for you? A mob drove you out of Missouri over forty years ago. It would take a good big mob now, but the government may. Jeff Davis had 400,000 of as good soldiers as the world ever saw, and he could not live in rebellion to the laws. If the government thought you were going to leave the United States it might soften their policy towards you.

"If I could see a man healed of some disease by the laying on of hands, like we read of in the days of Christ, I would want to stay among you. I have seen much hypocrisy among church members in this country and I desire to live among honest people. Three Mormon preachers stayed three days at my house last Spring, and preached once in the neighborhood. I think they were good men, but a mob sent a note to them on the day of preaching, to leave the country. The worst men that we had did this. I would like another letter from you if it don't tax your valuable time too much."

After receiving this second communication I sincerely wished I had obeyed my first impulse and not taken upon myself such a task. I pondered it over in my mind and laid the matter before the Lord many times, asking Him to give me enough of His spirit that I might view the matter as I should do, and not pass a hasty judgment. I thought of the mission of our beloved Savior. He did not come to "call the righteous, but

sinners to repentance," and when those who are in darkness seek after light, if we can reach out and point to that light and to a higher standard, should we refuse, when the Lord has dealt so mercifully with us? Should we be less merciful to those who may have sinned through ignorance? When they ask for bread should we give them a stone? Those whom the Lord had bidden to the wedding were not worthy, and His servants have gone out as He commanded, into the high ways, to gather together all, as many as they find, "both bad and good," that the wedding may be furnished with guests, and if there are those in that day who have not on the wedding garment, He will cast them out when He makes His appearance, and the whole matter rests with the individual and his God.

My reply was as follows:

"SIR:—Yours of March 1st, has been duly received, in which you have given all necessary explanation pertaining to your domestic relations and troubles; I had suspected as much. You request me to pray for you saying you have been trying of late to do what you think is right. If it is the gospel of eternal life and salvation you desire and are seeking after, I shall take pleasure in giving you all the light I can that pertains to it or to this people called 'Mormons.' I can assure you that the prayers of the Latter-day Saints are continually offered up for the honest-hearted wherever they may be, upon the whole earth. I have prayed for you personally, as you requested me to do. You seem to be familiar with the scriptures and therefore must be acquainted with the laws and commandments. Those laws are contained in this the everlasting gospel which we have accepted. I can testify that those who have once known and understood the laws of God, and then transgressed them, have soon lost all the light they enjoyed. Adultery is considered the next greatest sin to the shedding of innocent blood or consenting thereto, and if transgressors do not speedily repent and sin no more, it is as sure to destroy them as the worm or the insect the tree that it undermines and poisons. Sooner or later they die in the spirit and are left in a far worse condition than if they had never heard this gospel. They

become as dead branches, and for the good of the main tree they have to be severed therefrom. But if they sin through ignorance of these commandments, they have far more hope, and there is more of a chance for them to obtain forgiveness than those who sin after they have once received the glorious light of the gospel. The darkness of such minds is in proportion to the light they have received. 'Of those to whom much is given much is required.'

'We should not seek for signs to convince us of the truth. I refer you to the words of Christ: 'Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.' 'If any man will come after me, let him deny himself, and take up his cross and follow me.' 'Verily I say unto you, think not that I have come to send peace on earth: I came not to send peace, but a sword, for I am come to set a man at variance with his father,' etc. And 'a man's foes shall be they of his own household.' 'He that loveth father or mother more than me, is not worthy of me: And he that taketh not up his cross and followeth after me, is not worthy of me. Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it.' 'I will take two of a house and one of a city,' etc. We have witnessed the fulfillment of these words and predictions in scores of instances.

"As for the government of the United States being 'too hard' for us, we shall leave that to Him who holds all governments in His hands. It is true we are looking for the worst, but we feel safe because we intend to be obedient to the Great Commander, who has decreed these things, and has promised us His protection, and we have never yet known His word to fail. Nothing will ever soften the policy of this nation towards us, though there will be individuals who will favor us, but not the government. But if the honest portion understood the purposes of God as well as do those who have been guided and sustained by Him, they would wish to share our trials and scourgings that they might also be partakers of the blessings which we are enjoying daily, and the greater ones that are laid up for the faithful to be enjoyed after the days of tribulation

are past. The Holy Spirit makes our burdens light, and as for being left to the mercy of this nation, we have no such idea.

"The Lord suffered us to be driven from the United States to carry out His purposes. There was not room enough for the increase and growth of such a great people as we are to become. Besides He had to school and train His people to make of them the right kind of soldiers. But a few years will elapse before His faithful Saints will have the privilege of returning to the lands whence they were driven, Jackson county, Missouri, being the spot where the center Stake of Zion is to be built up, and we look for God to fulfill His own purposes. We are not expecting all this people to remain here, but to continue spreading out until our borders extend to the sea. We shall not fight as did Jeff Davis and the rebellious South, nor shall we rebel in any way against the laws of the United States; for they cannot lawfully interfere with our faith and religion.

"The Lord will sweep the earth of its wicked inhabitants, and you will soon find that there is no safety outside of Zion, and the best thing for you to do is to become Saint enough to trust in the Almighty. There are no fears entertained by those who are strong in the faith. Our prayers have prevailed against our foes, whose wisdom has been taken from them, and these are our sure weapons. We do not look at things as they naturally appear. We expect to go forth conquering and to conquer, and no power upon earth or in hell will be able to hinder or frustrate these plans, in which the Latter-day Saints are but instruments in the hands of the Great Master. As for the Edmunds law we feel to protest against it, but will leave the outcome to Him who stands at the helm. It will not be fifty years before there is a reaction in public feeling concerning the 'Mormons' and plural marriage. Those who have ever introduced any new idea or plan of improvement have had to meet opposition. And this being one of the greatest ideas ever advanced naturally brings upon us the greatest opposition.

"Peace reigns in the hearts of all this people who are living their religion. We entertain no fears of prison or the

gallows. We can afford to be charitable for we know what is coming upon the earth. Many of us have drunk deep enough of the cup of sorrow and adversity, to be able to feel for our fellow-creatures. I fervently pray for those who are deceived, for prejudice is great because of the fearful falsehoods that are set afloat by persons who are here in our midst; unscrupulous schemers who take advantage of the peaceable disposition of our people and the wide spread prejudice existing against them, and who know that no other people would patiently submit to such indignities."

I answered his questions about tithing and other matters he had broached before closing this epistle.

His next letter was dated April 6th, 1883.

"MY FRIEND:—I feel that I ought to call you my friend after reading over thirty pages written for my instruction, and learning that you had prayed for me personally. I was glad to hear that so devoted a Christian, as I take you to be, had prayed for me. You say your people class adultery next to murder. I think it wrong, but not so bad as murder. But what is marriage, according to the unwritten law of nature? Is it anything more than a contract or agreement between the parties—agreeing to travel the journey of life together, and do all they can for each other's happiness? That is what I think the law of the land requires—a certain process to make them feel more bound to each other. But in my case I think an honorable man and woman would do all they could for each other, if there was no law. I think plural marriage is right, as I do not find it condemned in the Bible, and the recording of the match or contract in a book, don't amount to much in heaven's courts. I want to do right and live the life of a Christian in its true spirit. I do not think the name is important. I have been considered a skeptic, have seen much corruption in the churches, but since I have read the Book of Mormon and some other books by your people, and seen some of your members, I think if there is any Christian spirit in the world it is among your people, and I would like to be baptized by a good man of your order; but there are none of them in this country and it would not be pleasant to live here and be

are past. The Holy Spirit makes our burdens light, and as for being left to the mercy of this nation, we have no such idea.

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"MY FRIEND:—I feel that I ought to call you my friend after reading over thirty pages written for my instruction, and learning that you had prayed for me personally. I was glad to hear that so devoted a Christian, as I take you to be, had prayed for me. You say your people class adultery next to murder. I think it wrong, but not so bad as murder. But what is marriage, according to the unwritten law of nature? Is it anything more than a contract or agreement between the parties—agreeing to travel the journey of life together, and do all they can for each other's happiness? That is what I think the law of the land requires—a certain process to make them feel more bound to each other. But in my case I think an honorable man and woman would do all they could for each other, if there was no law. I think plural marriage is right, as I do not find it condemned in the Bible, and the recording of the match or contract in a book, don't amount to much in heaven's courts. I want to do right and live the life of a Christian in its true spirit. I do not think the name is important. I have been considered a skeptic, have seen much corruption in the churches, but since I have read the Book of Mormon and some other books by your people, and seen some of your members, I think if there is any Christian spirit in the world it is among your people, and I would like to be baptized by a good man of your order; but there are none of them in this country and it would not be pleasant to live here and be

known to the world as a Mormon, but I might live a Christian life here without a name."

He advanced some peculiar ideas about baptism, briefly as follows: He wished me to consult President Taylor, or some other good man authorized to baptize, and get him to perform the ceremony here at an appointed time, and he would immerse himself in water at that same time, and the Elder, he suggested, could ask for the Holy Ghost to be bestowed upon him. He thought that would be accepted as baptism in his case, situated as he was. He wished me to see President Taylor and get his advice on this subject, and others, and desired an early answer, saying that he was interested and wanted to do right.

I wrote again and advised him to send for the book of Doctrine and Covenants, and informed him that I had sent some papers containing sermons by the servants of God, and from their teachings he could gather more light, and that he had better wait till he had read more and investigated this work, before taking any further steps. The ordinance of acting by proxy, I explained, was for those who had died without having the opportunity of hearing and obeying the requirements of the gospel in this life. In conclusion I wrote:

"I may have frightened you out of coming to 'Mormondom,' but I have spoken plainly and truthfully. I do not believe in using flattery to induce people to gather to Zion, as the love of the truth should be all that is necessary to do that.

"Do not suppose for a moment that Congress is going to put a stop to the purposes of the Almighty. They might as well try to stop the winds from blowing. Those who cannot afford to take upon themselves the cross or make any sacrifice for the sake of their being with God's chosen people, and especially to bear their name, are unworthy of His blessings here or hereafter. If you, or anyone else, desires the Holy Spirit to be bestowed upon you, you will have to render strict obedience to His requirements, and the first step is to repent and be baptized for the remission of sins, by one having the authority from Jesus Christ. And if you really desire it there are Elders

now preaching in the South to whom you could have access, if your desires to do right overbalance public opinion."

He wrote again after reading the books and papers I sent him, and said he was living along mechanically, but his feelings and sympathies were with us. I could sooner vouch for the honor of those who are plain and outspoken, like this man, than for the long-faced Pharisee who might be "a walking Bible" and yet an unbeliever and a hypocrite in the sight of heaven.

The following extracts are from his letter in answer to mine, requesting the privilege of publishing our correspondence:

"I have been near death's door since I wrote you last: I was taken sick and many thought I would be numbered with the dead. But kind friends and a merciful God have helped me through. I am now able to attend to some of my business. My life was spared for the use of other people, more than for my own pleasure in life. You inquire how I get on learning and believing in Mormonism. My opinion is the same—if there is any of the true spirit of Christianity in the United States, it is among the Mormons. I am trying to walk in newness of life. I wrote to Elder John Morgan in Chattanooga, to learn when there would be a company of Mormon converts start to Salt Lake, with the thought that I would go with them, not to stay there but to be baptized, and see your magnificent temple, and find out how Mormons look and feel when I am among them. But that company left while I was so very sick.

"You say you are writing a book and wish to make some extracts from my letters. You have liberty to use them in any way you please, my name also, for I have written nothing but what I think is truth.

"The Mormons have done more to make a Christian out of me, than all the preaching I ever heard. The preaching and conduct of the preachers and other church members are calculated to make more skeptics than true Christians, for church members through this land are no more Christian-like than the outside world.

"You may want to hear what has become of my other woman. She is still living, and I think as much of her as I ever did, and she is as true as any Utah second wife. I have not seen her but once since October last. She would be a great stay and help to my wife and me in our declining and last days, if it were not for that foolishness called jealousy, that makes her think if I care anything for another woman it is that much robbed from the wife. But you know this is not so, as well as I do. It would make me think more of her. It reminds me of the dog in the fable, who, seeing his shadow in the stream, was so eager to rob the other dog of what he had, that he let his own morsel go to snatch it from him, and so lost all. If my wife does not rob herself in that way, there is no other woman robbing her."

From his last letter, dated April 15th, 1884, I excerpt the following:

"My object is to ask you what I ought to do, situated as I am, and I appeal to you for information, because I think you are a reasonable, a thinking and a God-fearing woman, and one that knows more about my domestic affairs than any other, and I think a friend to me. I will suppose a like case and ask what your advice would be to such a man. He married a woman and he loved her, but his strong and vigorous love was like a 'blind vine, reaching its tendrils around for some object to support a part of its vigorous growth, till it naturally took hold of another stake and grew and spread all over it. This was unknown to the first stake till the second was covered up. But the meddlesome thought it unnatural and extravagant for one vine to monopolize two stakes, while others had but one, and would tear its tendrils loose and let them trail on the ground and be of no value, till the first stake thought it robbery for another stake to have the honor of supporting any part of the vine that first grew up around it, but did not add anything to itself, for it was already completely covered. It only crippled and destroyed in part, the beauty and fruitfulness of the vine. Now what ought to be done with that vine? Ought we to take a knife and cut them apart and let all that part on the second stake wither and die, or let it alone? By

cutting it off, that part on the first stake will be greatly damaged if not destroyed. What must I do with it? What would the great and good Master of the garden say if he were consulted about it? I would like to do His pleasure in this matter. I think He wants His garden so managed and cultivated as to realize the biggest crop of happiness, and that is the product and what this vine was planted for. What must I do to please the Great Master of the garden? Who is to blame? Will you please ask the Master and write to me what ought to be done. I have heard that He said: 'If thy hand offends thee cut it off, and if thy eye offend thee pluck it out.' But what about the heart? It would be suicide to pluck that out.

"Two of my children have married since I heard from you. I have four daughters married, but I would infinitely rather they were all married to my best son-in-law, than as they are. They could stay together then and be help and company to each other. But such is not the case, they are scattered one in one place, and all away from us. I dislike to trouble you, but if you can spare enough of your valuable time I would be pleased to receive an answer. I close a friend, wishing your people well. I would like to live among you, but I am here, and what I have is here, and I am almost worn out, but am trying to do right."

My reply to this was as follows:

"I have answered your last letter and said all that was needful in former letters. I gave you plainly to understand that there was only one true course which the Lord has marked out and no other will be acceptable to Him.

"To live with more than one woman, except you are sealed by one holding the Priesthood and authority from the Great Master, is nothing less than adultery. You have been shown this, and there is no use of my repeating it. There is but one door open for us all, and through no other can we enter the kingdom of heaven. Repentance and baptism are the first steps. When you have obeyed those commandments the Lord will fulfill His promise. The propensity of mankind is to deviate from the course which the Lord has pointed out for His chil-

dren to pursue. His way is straight and narrow and few there be that find it. You ask, 'What would the Great and good Master of the garden say if He were consulted?' Just what I have said, nothing more nor less; and if you wish to do His pleasure more than your own, you will not remain there in the condition you are now in, but will do as you resolved to do—come here, and see, and investigate more fully the principles of this work, and trust the 'Good Master' that He will reward you with the desires of your heart in righteousness. But if you cannot sacrifice nor take up your cross, to leave all for the truth you will lose the whole. Now this is God's word and not mine, and you have the privilege of receiving or rejecting it the same as others have; for He will receive none but the willing and obedient. When Abraham had made the sacrifice, the Lord restored it, which ought to be lesson enough for the rest of us, to be willing to try Him, by laying our all upon the altar. I have proven Him to be a good pay-master and therefore can afford to still trust Him.

"Greater peace and hope never filled the hearts of the Saints than to-day, and we rejoice in the growth and prosperity of Zion. We are trying to make ready for the time when those who do not take up arms against their neighbors, must needs flee to Zion for safety. That time is right upon us, and if you knew what was for your temporal as well as your spiritual welfare, you would hasten here and make yourself a home while there is peace, or you may be glad to flee with that you can carry on your shoulders. I remain as ever the friend of mankind."

I have withheld his name thinking it might bring needless trouble upon him and there would be nothing gained by it.

CHAPTER II.

I WILL now produce another picture from real life, which sets the other quite in the shade:

Among the thousands who pass through our city, we occasionally meet some who seek information from the proper source, and they appear overwhelmed with wonder to find things so very different from what they have been represented by people outside, particularly by lying correspondents, who care for nothing only the sensational. An instance of this kind happened last Fall:

A gentleman and his wife, who came from the States, planned, before they started, to come to Salt Lake and learn all they could of the "Mormons" and their peculiar doctrines. They were on their way to the Warm Springs, and one of our sisters, named Raleigh, being in the car, they made some inquiries of her and finding her to be an old resident, the lady stepped over to where she was sitting. After informing her for what they had come, and that they were anxious to see some one who would tell them the truth about this people, she entered into conversation. The visitor expressing a great desire to see a wife of Joseph Smith, Sister Raleigh accompanied her to Sister E. R. Snow Smith's. They remained two or more days longer than they had intended. Sister Raleigh took the lady to a number of places, and called and spent an hour or more with me. I gave her a cordial welcome and invited her to be free and outspoken. She complied in a modest and unassuming manner, and I took great pleasure in answering her questions and relating some of my experience and that of others in the order of plural marriage.

I did not try to conceal the fact of its having been a trial, but confessed that it had been one of the severest of my life; but that it had also proven one of the greatest of blessings.

I could truly say it had done the most towards making me a Saint and a free woman, in every sense of the word; and I knew many others who could say the same, and to whom it had proven one of the greatest boons—a "blessing in disguise." As for its being degrading it had proven to be the very opposite. It was exalting in its tendency and calculated to raise mankind from the degraded condition into which they had fallen under the practice of a corrupt and hypocritical system of enforced monogamy. I told her of our future hopes, which I knew we should enjoy, and they would be reward enough for the sacrifice we were making for the great good it would accomplish, not only for ourselves but for generations unborn.

Her looks showed the astonishment she felt, she having heard the statement of the Josephites that the Prophet never introduced or taught such a principle. She could not help seeing and feeling the truth of our testimony. She acknowledged this was a superior religion, and that our mode of plural marriage was the only thing that would ever purify society, though she did not know how she could bear the trial, as she and her husband had always lived so happily together. She drew the contrast between our social system, which is practiced openly and above board, and the loose state of morals where she dwells—even in circles that claim to be genteel and refined and would fain be regarded as very models of propriety. The secret iniquities that were winked at and sanctioned by society had made her think better of the "Mormons," who were spoken evil of by this very class. She had always said, from a child, that she would, some day, visit this people.

Her husband had been, for many years, the proprietor of a large hotel in one of the western cities, which had been her home from the time they were married. But she had seen enough of the hypocrisy and sin that prevail and are fostered in the midst of society. She related instances where married and unmarried ladies of wealth and influence came there closely veiled to meet clandestinely with men who were fathers and husbands. And this illegal and revolting practice, she said, was carried on day and night, among different classes; and, what was worse, they were mostly church-goers and very dis-

tinguished patterns of propriety, who desired so much to convert and bring the "Mormons" up (?) to their own level. Oftentimes those women, she said, were accompanied by their daughters, and even little children came with their mothers for a blind, and in this way were being led into the same path of vice by coming in contact with it. Being a mother herself and seeing the dangers that beset her own children, they had, long since, moved into a separate house.

When I enquired why they did not come out and expose such iniquities, she informed me that it would be utter folly to undertake it, as the guilty ones were among the most influential people, and it would only break up their establishment, and end in their own financial ruin. She said these things were what had caused them to think more kindly of this people; and the more they saw the more their hearts turned towards Utah. When we parted she assured me that they should come again, with their little family, to spend a season with us in our "lovely garden city." She gave me her address and I have sent her numbers of our papers.

In a letter received from her, by Sister Raleigh, she acknowledged the receipt of the papers, and expressed her appreciation of the same; also their kind remembrance of the few pleasant days spent in Salt Lake, and wishing to be remembered to all whom she had met here. She said she had made it a subject of prayer to bring herself to know the will of God, that they might be enabled to receive the truth from the proper source. Just previous to coming here they had lost their eldest daughter by sudden death, and their deep sorrow had helped to draw their hearts upward and they were thereby made ready to receive the seeds of truth. I am satisfied there are thousands who have the same feelings which she expressed and would receive this gospel had they the moral courage to face a frowning world.

The iniquities she speaks of are not at all new, but are things which have been growing and increasing from year to year, until corruption in high places has become so glaring and frightful that the honest portion will soon be obliged to come out of Sodom and Gomorrah, or be consumed. For the

vengeance of the Almighty is already beginning to be poured out upon them, and it will never cease until this earth is emptied of its corruptions and burned until it has become purified and fitted for the pure in heart to dwell here and enjoy the privilege of serving God according to the dictates of their consciences.

It is no wonder that they of the world have so many domestic broils and law-suits for divorce, etc.; nor that children born of such parents, with the constant example before them, should turn out prostitutes and fit subjects for a life of crime and debauchery. How much more terrible is the sin, when committed by those whose every reasonable want or desire can be gratified! They are of the class who vaunt their "purity," and call it vulgar to "bear the souls of men," or to raise up families, which should be considered the glory of woman. There is far greater safety and happiness in taking the course marked out by the great and all-wise Creator, than to trifle with His laws: and it is the universal testimony of physicians that the amount of suffering and premature old age is vastly greater among those who outrage the laws of God and nature—thinking to avoid trouble and expense in bearing and rearing what they term "a surplus of children." It may be popular to believe that such women will live longer and happier than the patient, toiling mother, who raises up a large family of children; but I feel positive that her life is happier a thousand fold, and that such more generally retain their fresh and youthful looks than those who shirk their duties and become the slaves of passion and dissipation.

But to resume. The Rev. T. Dewitt Talmage, of Brooklyn, has given the world the benefit of some midnight explorations, showing what exists in the midst of those righteous (?) souls who are so fearful of contamination from a people afar off that are guilty of the awful crime of marrying all the women they live with and acknowledging them as wives. Says he:

"I could call the names of many of the frequenters of these haunts of sin—judges of courts, distinguished lawyers, officers in churches, political orators that talk on the Republican,

Democratic and greenback platforms about God and good morals, until you might almost take them for evangelists, expecting a thousand converts in one night. I have something to tell you more astonishing than that the houses of iniquity are supported by wealthy people, when I tell you they are supported by the heads of families—fathers and husbands, with the awful perjury upon them of broken marriage vows; and while many of them keep their families on niggardly portions, with hardly enough to sustain life, have spent their thousands for the diamonds, and wardrobe, and equipage of iniquity. In the name of high heaven I cry out against this popular iniquity. Such men must be cast out from social life and from business relations. If they will not reform, overboard with them from all decent circles. I lift one half the burden of malediction from the unpitied head of woman and hurl it upon the blasted pate of offending man. By what law of justice does the burning excoriation of society pursue offending woman down off the precipice, while offending man goes kid-gloved into respectable circles, invited up if he has any means, forwarded into political recognition, and all the doors of high life opening to the rap of his gold-headed cane."

It might be asked here, why the Rev. Dr. Talmage does not try upon such people his "Christian" method of "thundering into them the seventh commandment" with United States artillery. Such is what he advises for the purification of "Mormonism."

The plural marriage system practiced in this Church, and the motive which prompted the few who have accepted it, stand high compared with the loathsome vices practiced among the refined and intellectual ladies and gentlemen in the Eastern States, or any other States in the Union. Divorces and foeticide are already more common than marriages among them. Over six thousand women in the United States, it is stated by a clergyman who lectured at New Haven, "die every year from attempts to destroy unborn children." And even this does not reach the extent to which this crime is practiced among that class who profess Christian sanctity and are so horrified over the "much-married Mormons."

The following was quoted by Senator Brown, in his late speech, from a lecture delivered in Boston, by Mr. Dike:

"The courts are crowded with unhappy couples, and often the cases are dispatched with unseemly haste. There is a daughter of a prosperous farmer, still a young woman, who has been divorced from three husbands, each of whom is living and married to another wife, while she has been lately married to the fourth husband. Nor is this the only one or the worst case of the kind reported in the State of Connecticut. Two Vermonters deliberately swapped wives by aid of the courts. Young people coolly reckon on divorce in contracting marriage. A Vermont couple married on trial for six months, agreeing to get a divorce if either party did not like."

He quotes the following from what was written a year ago by Professor Phelps, of Andover College:

"We are not half awake to the fact that by our laws of divorce and our toleration of the 'social evil' we are doing more to corrupt the nation's heart than Mormonism, tenfold."

Senator Brown denied the truth of the statement that the "Mormons" were in rebellion against the government of the United States. He said,

"The Mormons are not in rebellion against the United States in any legal acceptation of that term. They are a quiet, peaceable people, who have comfortable homes, work hard and make an honest living, and who worship according to the dictates of their own conscience, and, as a mass, believe they are right. * * * * *

Why, then, should the government pour the vials of its wrath upon the heads of the Mormon offenders and take no steps to punish an infinitely more numerous, and equally wicked, army of offenders living in the States and other Territories? The Mormons may well turn to us and say, 'Physician, heal thyself.' Or, in the language of Him who spake as never man spoke, may turn and look us in the face, and may justly say, 'Thou hypocrite, first cast out the beam out of thine own eye, then thou shalt see clearly to cast out the mote out of thy brother's eye.'"

The author of an interesting work, entitled "Plain Facts," says of the prevailing crime of infanticide:

"That they are increasing with fearful rapidity and have nearly reached such a magnitude as to seriously affect the growth of civilized nations and to threaten their very existence, has become a potent fact to observing physicians."

The following he quotes from another author:

"Of all the sins, physical and moral, against man and God, I know of none so utterly to be condemned. So utterly repugnant is it that I can scarcely express the loathing with which I approach the subject. Murder!—murder in cold blood, without cause, of an unknown child; one's nearest relative; in fact, part of one's very being, actually having not only one's own blood in its being, but that blood momentarily interchanging! Good God! Does it seem possible that such depravity can exist in a parent's breast—in a mother's heart? 'Tis for no wrong that it has committed that its sweet life is so cruelly taken away. Its coming is no disgrace: its creation was not in sin; but its mother don't want to be bothered with any more brats; can hardly take care of what she has got; is going to Europe in the Spring. * * * * *

For the married shirk, who disregards her divinely-ordained duty, we have nothing but contempt, even if she be the lordly woman of fashion, clothed in purple and fine linen. If glittering gems adorn her person, within there is foulness and squalor."

Another writer says:

"From a very large verbal and written correspondence in this and other States, I am satisfied that we have become a *nation of murderers*."

A distinguished clergyman, of Brooklyn, uttered the following:

"Why send missionaries to India when child-murder is here of daily, almost hourly, occurrence; aye, when the hand that puts money into the contribution-box to-day, yesterday, or a month ago, or to-morrow, will murder her own unborn offspring?"

"Many influences," says the author of "Plain Facts," "may combine to cause the mother ruthlessly to destroy her helpless child: as, to conceal the results of sin; to avoid the burdens of maternity; to secure ease and freedom to travel, etc.; or even from a false idea that maternity is vulgar: but it is true, beyond all question, that the primary cause of their sin is far back of all these influences. The most unstinted and scathing invectives are used in characterizing the criminality of a mother who takes the life of her unborn babe; but a word is seldom said of the one who forced upon her the circumstances which gave the unfortunate one existence. Though doctors, ministers and moralists have said much on this subject, and written more, it is reasonable to suppose that they will never accomplish much of anything in the direction of reform until they recognize the part that man acts in all of these sad cases, and begin to demand reform where it is most needed, and where its achievements will effect the most good."

If it was crime they wished to repress, they could, as he implies, find a broad field at home, and save the expense and trouble of sending commissioners to search for iniquity in Utah. But have they really the agents of reform which they claim, and are their effects desirable? Says the author of "Plain Facts:"

"The North American Indians, when first discovered in their native wilds, were free from vices and consequent diseases of civilization. This fact points unmistakably to the conclusion that there must be something in the refinements and perversions of civilized life which is unfavorable to chastity, notwithstanding all the restraints which religion and the conventionalisms of society impose. * * The standard of virtue is trailing in the dust."

Professing such great sympathy for "these poor females" as to emancipate them "from the slavery of voting," is in keeping with the rest of their hypocrisy. We would be glad if Senator Edmunds and a great many more could hear the real opinion of the "Mormon" women, who are "at liberty to speak for themselves," and are more than willing to give them "the free exercise of those opinions." Possibly they would

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return wiser if not better judges of the human heart, and of the superiority of our mode of living "*in the marriage relation*," and they might possibly blush at their own ignorance of the greater and higher laws which are as far above their own as heaven is above hades. "Mormon" women are not so ignorant as some suppose. We know the power we hold to declare polygamy illegal. If there was any necessity, or if we felt our chains to be galling, we could assuredly avail ourselves of it and call upon the U. S. army stationed here, to protect us. The feeling of "Mormon" women has been demonstrated in the cases of Belle Harris and Nellie White.

The means gathered to assist in reforming the "Mormons," in freeing the "poor down-trodden women from their polygamous yoke" is a most ridiculous farce. It will compare with the collecting of money for the poor heathen, who would have been better off a thousand fold had they never seen a "Christian," through whose moral (?) ideas and associations thousands have become like themselves, impure and far more degraded than they would have been had not the waves of civilization passed over them. We have scores of testimonies from the outside world of the falseness and corruption which exist among these sanctified redeemers, especially those in the puritan States who cry out so loudly against a plurality of wives in Utah. We have witnessed enough to make us pity their condition as much as they have professed to deplore ours.

If they have any sympathy to spare why not expend it in relieving the suffering in their own midst? We refer our charitable sisters, who profess so much pity and seem so anxious to improve their kind, to an account given in the *New York Times* by Ex-Mayor Rowderly, of Scranton, who lately visited the Connellsville coke region, of Pennsylvania, where women accompany their husbands and fathers to the ovens early in the morning, "doing tasks that would try the stoutest men." He saw "women half naked drawing the hot coke from the chamber." The first one described "had no covering on her head and very little on her person. Her appearance was that of one whose spirit had been broken by hardship and hard

work. Her attire consisted of a coarse chemise and a pair of cowhide boots." This was not the worst case. At the close he says, "Many more such scenes met my view and some of them were even worse than this."

They might search in every village and hamlet throughout Utah and the adjoining Territories and they could not find a parallel to this. Not even in the hardest days of our experience in pioneering a mountain wilderness, were there any scenes that could compare with this.

And another wretched story we have from West Virginia: Eighteen human beings, white slaves, sold at auction in the town of St. George, the seat of Tucker County, in the heart of the Cheat Mountains overlooking the beautiful Cheat River. Though their hearts were wrung with the deepest anguish, those paupers were jeered at and tormented in the midst of a heartless crowd, who came there to witness the sale of widows and orphans, the aged and the youth. One was a beautiful little girl of ten years, who cried bitterly because she had to leave the family to whom she had been sold the previous year. The purchaser of this child was "a minister of the gospel, a man known as one of God's elect, whose duty it is to minister to the spiritual wants of the people." The story is too pitiful to dwell upon; but they, "under the laws of the State," were placed upon the block and sold to the highest bidders for the term of one year. And while this Christian(?) act was being performed, roars of laughter ascended from the crowd of six hundred people who had gathered before the court house of the little town of St. George in the very heart of "Christian civilization" and boasted piety of some of the most honored and enlightened ministers and law-makers of our land. "The stories of cruelty to these people are numerous and beyond question of doubt. They are worked to the utmost capacity. They are fed on refuse, made to sleep in barns, have to be bare-footed ten months in the year, and are whipped, and whipped savagely, for the slightest pretext. The tales of immorality are frequent and too often true. The children are allowed to grow up without education and, it is said, some do not even know that a God exists. They are in

the most degrading bondage in the world, a bondage which is more absolute, more terrible and more appalling than that of negro slavery."

This and much more is published in the *Elmira Telegram*. And all this transpired among those professing "Christian charity;" and who so long to free us from the tyranny of the "Mormon" Priesthood, and prate about the ignorance and degradation of a people to whom they are trying to deal out the same kind of charity. They would make paupers of "Mormon" wives and their offspring, could they but manage to send them adrift. But God forbid that we should be dependent upon the mercy of men who could stoop to make human chattels of their own flesh and blood.

Another philanthropist from Vermont, L. P. Poland, has introduced a bill into Congress to disfranchise all that are members of the Church of Latter-day Saints who will not solemnly swear that they are not members or adherents of said Church, etc., etc., proving still more forcibly that polygamy has been only a blind, a mere excuse for robbing the people by breaking down the power which is acknowledged to exist in this Latter-day organization. Our union is the simple "problem." The Lord commanded His people to "become one in all things;" but this is a thing which Satan abhors and is trying his best to break down.

The following, from the *Detroit News*, though containing nothing new to the Saints, is gratifying inasmuch as it shows that a few others are beginning to understand some of the true motives of the beam-eyed Pharisees who are hunting for the "Mormon" mote.

"Many senators told him (Mr. Edmunds) when he had his last measure under way that it wouldn't have the slightest effect upon polygamy. He knew it better than anyone of them. He didn't intend it to have any effect upon polygamy. He aims it at the head of the Democratic party. It answered his purpose in that respect perfectly. It gave the party of God and morality—the party of all the virtues, another chance to get up a howl about other people's vices. If it suppressed polygamy the chance would have been gone."

"Edmunds knew perfectly well that no amount of oratory or law-making would extirpate it, and congratulated himself on finding something that would furnish good fighting for a generation or so, and offer a lasting foil for the superfluous moral indignation of the chaste and virtuous Republican masses. The 'Twin-Relic,' as they call it, is to remain still as a perpetual and handy 'red rag' with which to arouse Republican virtue to an annual frenzy of moral indignation and enthusiasm."

We can appreciate every kindly feeling and sentiment expressed in our favor. The late speech of Mrs. Belva A. Lockwood was commendable, and we were pleased with the honor paid by Mr. John Gault, president of the Graphic company of New York, to the women of the "Mormon" community. But we have cause to believe that very little kindness is felt for us by the majority of the women of the United States. We remember the incident of Sister Zina Young's visit east, accompanied by Dr. Ferguson. Both are refined and intelligent women, but when avowing themselves to be Latter-day Saints, were they permitted to represent themselves or their sisters whose cause they were there to plead? No, their privileges did not go that far. It is something on a par with what the North professed for the slaves of the South. They martialled their forces and drenched the land with blood to free the African, and in their enthusiasm lifted some into office—even above the white citizens of the south—but when it came to their claiming the rights and privileges of freemen—to mingle in the same society—to eat at the same tables, etc., that materially changed the color of the coat. Now we do not hear so much of that whining cant about equal rights and the glorious union of the white and black. Apropos to this subject the following is worth reading:

"Fred Douglass has flung a stunning shot at the objectors to his marriage. We are strongly and unalterably opposed to miscegenation and cannot help noticing the justice of the following fling he gets off in a letter: 'I know of a colored woman here in Washington who is the mother of ten children by one of our late most influential citizens, but no noise was made

over the fact, simply because the woman was his concubine and not his wife.'"

I could relate many incidents to show how the bars of prejudice give way when one becomes acquainted with the "terrible Mormons." In the year 1871 a gentleman and his family came to Salt Lake and rented a house within a few rods of mine. He came here as a miner in search of gold. He had formerly served in the Mexican war and the war of the Rebellion, as an officer, and during the latter conflict was severely wounded and left on the ground among the dead and dying. His wife left her friends and the ease of a southern home, to follow her husband. He commanded the troops on the Platte route in 1865, and afterwards took charge, for Wells, Fargo and Co., of the armed escort for the protection of passengers and mail coaches during the Indian troubles of 1866. During this time, H. B. Clawson and a party passed over the route going east, and on their safe arrival at Riverside they passed a vote of thanks to Major T. and highly complimented him in a dispatch to President Brigham Young. These were the first Mormons he had ever seen, and he was very favorably impressed. But his wife had made up her mind that she would have nothing to do with them and more especially with polygamous wives. Knowing nothing of her feelings my mother-in-law and myself gave her a friendly call and were cordially received. She returned the call and soon after we invited her to tea. She subsequently confessed how peculiar were her feelings, as she sat and looked at Mr. Whitney's two wives and thought, "Is it possible I am sitting in the house of a polygamist and these two women are the wives of one man, living together agreeably?" She found it impossible to hold her early prejudice. They left the city for a season and on their return rented a portion of my house. And no warmer friendship could exist than has grown up between their family and ours, taking in both branches. If our children had been their own they could not have treated them better. This lady has many times declared that she could not feel contended anywhere but in Salt Lake City, though she occasionally went with her husband and sons to the mines. Once when they were

leaving, she said to me that if she did not live to return, she desired me to adopt her youngest child, then a babe, whom they had named for my husband.

She lived and returned however, and when I visited them at their hotel the following incident occurred: A young married woman whom they had met there came in, and after being introduced, supposing me to be an outsider or Gentile, like herself, commenced about the "horrid and degraded Mormons," who, she thought, were "too low for anything." She said she knew of one polygamous wife in Provo, where she had lived, who had to go out to wash, and just as I was about to have an interesting time listening to her tirade, Mr. and Mrs. T. spoiled it all by informing her that Mrs. Whitney was a "Mormon." This placed her in such a dilemma that I really pitied her. But she soon recovered herself and turned to praising some of the Provo people. She knew some who were "very nice," and among them were "two such fine young ladies—two Misses Kimball." "Yes," said I, "they are my half-sisters," and I informed her that my father had other fine daughters as well as sons that would be an honor to any man, and that I was proud to acknowledge them.

As for "Mormon" women who had to go out to earn their own living, that, I said, was no more than women had to do in other places, and it was far better than to sell themselves body and soul, as thousands were left to do in Christian communities—a thing which seldom occurred among the "Mormons." We had considerable to say, and I treated her as if nothing unpleasant had happened. I treated her all the more kindly, knowing how indignant Mr. and Mrs. T. felt towards her, which they afterwards expressed to me.

Another incident I will mention, which occurred a few years ago. My father's niece, who paid us a visit, had thought a great deal of him from her childhood. I introduced her to several of my half-brothers, who called at different times, and she afterwards made the remark that "Uncle Heber must have felt very proud of such noble sons," and she wished that she could see more of them. I told her I wished so too, for I felt proud of those who were following in his worthy footsteps.

A traveler and newspaper correspondent came here not long since with a letter of introduction to my husband from a relative who had previously spent a little time in Salt Lake City. This man professed no religion, but was interested in the welfare of all, and believed in allowing everybody their rights. He said he had gained the ill-will of people among other religious sects because he refused to join them. He was seeking information that he could depend upon. He remained two or more hours and the interview was a most agreeable one. The topic of conversation was the "Mormon" question and the theories of those who were planning to wipe out the "foul blot" in Utah. I told him some of our expectations, and that at no distant day we should claim our rights and the lands we had been driven from.

I spoke about the great work the Lord was doing among the gentiles and also the Lamanites, and of the course we were taking in marital matters which was calculated to purify and elevate society. He said he believed we would be rewarded for teaching the Indians to be self-supporting as well as Christian-like. As for the present state of society in the east he believed there was more jealousy, family-jars and divorces in the community where he dwelt than among this people, put them all together. But for all that he claimed the world was growing better. He thought women were much better treated than they used to be, and many things had improved. I told him I acknowledged it in this sense, that the good were growing better and the bad worse, which he admitted to be true. He expressed himself as highly gratified with all he had seen and heard, and said he should never forget the pleasure he had had during his brief stay in Salt Lake City. He has since sent me a paper containing his travels west which I acknowledged and received a card in return, saying: "Your kind and acceptable message of the 30th inst., is received. I was pleased to learn that I was kindly remembered by those whose friendship I highly prize; and I can assure you that my brief sojourn in your beautiful city, and especially the pleasant hours I passed in the quietude of your own seemingly happy home, will ever be noted events in the history of my lone and wear-

some journey to western lands. I have presented two of my friends with copies of your little book on 'Plural Marriage' and they perused the pages with great interest. When I write of Salt Lake City and my enjoyable visit there I will try and procure a copy for you. I often think, shall we meet again and hope for the dawning of that auspicious day. It is true, as you say, this life is not a bad one—sometimes I am led to conclude from scientific investigation, it is all the one there is, and hence the necessity of making it a pure and honorable one."

True to his word he has sent me a copy of the *Knightstown* (Ind.) *Banner*, containing his "unprejudiced view of Zion and the Latter-day Saints." It is as follows:

"I had often read of the famed city of 'Zion,' of the strange peculiarity of its people, of the verdant plains that surround it, and the hoary old mountains that overshadow its charming environments, of its churches, and palaces, and temple, and tithing house, and grandly decorated assembly halls; but never until I stood on an eminence one bright April morning and viewed the lovely landscape o'er, had I any conception of the inspiring grandeur of the glorious scene. The sun was just arising from his rosy couch, and ascending a cloudless sky, and the mellow splendor of its golden beams were gilding the mountain tops and sending a warm bright light far over the jeweled desert. Stretching away on the one hand are the vast plains covered with thrifty homes nestling in the shade of beautiful groves cooled by the dancing waters of crystal streams; and on the other the vast unbroken chain of the Wasatch mountains towering loftily in the distance, imparting a degree of silent grandeur which the enthusiastic poet might properly accept as a 'fount of joy.' Hills, mountains, valleys, silvery waters and showy dwellings scattered over the scene, make up a picture, and a grand and beauteous one it is.

"And, think, a third of a century ago, all was desolation and solitude. No towns or cities lit up the desert with the fires of civilization—no railroads traversed these lands freighted with the richest gems of the world's commerce; no electric wires were stretched through the dark gorges of snow-clad

mountains by which messages could go to the busy marts of the industrial world; no machinery to awaken the echoes of Nature's wild solitudes, no sound of human life. There all was silence, and Nature spread her charms in sublime excellence before no cultured gaze.

"To whom are we indebted for all the culture and ornamental splendor of these barren and uninhabited wilds? To the hated and persecuted Mormons, whose faith is as sacred as life, and whose religion is tainted with the stain of plural marriage, belongs the glory. Yes, all these palatial dwellings, all these towering churches, all these numerous factories that we see sending up their clouds of black smoke to the heavens, all these busy towns and villages that teem with industry and wealth, are the outgrowth of Mormon enterprise, and the products of Mormon brains—and, yet, men who claim to be leading lights in the religious world, and proclaim the gospel of peace, love and mental liberty are crying 'down with polygamy,' which they know to be a cherished element of the Mormons' faith, and a sacred duty incorporated into their religious system. Some prominent theologians, who preach the gospel of Christ, in which peace is the most distinctive principle, recommend that cannon be planted on the hills these hardy sons of toil have beautified, to blow them into the unexplored regions of the 'life to come.' It is true that part of their creed embracing plural marriage seems demoralizing in its tendency, and detrimental to the propagation of domestic happiness, and the peace, and love and harmony that should always characterize every home, but it should be remembered that it is a feature of their religion, and should be tolerated until time, coupled with years of education, refinement and proper association, buries it beneath the limitless sea of the eventful past. Mormonism is perhaps what it was in its early desert history, but time has wrought a wonderful change in the character of its people. It is no longer a life of persecution, tyranny and endless superstition enshrouded in the garments of ignorance and faith, but it is in a limited degree keeping step to the progress of a scientific age.

"Utah is coming forward with her representative women who are asserting their rights as free and independent citizens. Schools and colleges are found in all the towns and villages, and in many nooks and corners of the billowy desert, and the light of science is fast dispelling the clouds of suffering and sorrow that once darkened the pathway of these honest but deluded followers of a selfish faith. Newspapers are being established in many of the strongholds of the territories where Mormonism exists, that are fighting the system on a moral basis, and the tide of immigration here is continuous, and most of the late importations are strenuously opposed to the 'power of the Church,' and sooner or later it must go to the shades of the past. Let it die a natural death, be buried quietly in its native soil, and never, no, never, disturb its slumbers with the rattle of musketry, the thunder of cannon, or the solemn tread of steel-clad armies marching under a banner emblematic of human liberty—all for the glory of wading through a sea of human blood."

I will now present, for the benefit of those whose souls sicken at what they consider the immoral practices of the "Mormons" and who are unwilling to give them credit for any motives but the basest, some of the views of a Christian philanthropist, whose interesting work entitled *The History and Philosophy of Marriage*, was published at Boston in 1869. He speaks from what he learned by observation and long experience among missionaries and the natives of India. He was not aware at the time, of the doctrine of plural marriage being taught or practiced in America, and supposed himself to be the first who had attempted to advocate it among Christians:

"The marriage system is a proper subject of philosophical inquiry, involving an examination and analysis of both polygamy and monogamy. Of the latter form of marriage the Christian world has known too much, and of the former too little to have felt, hitherto, the need of any analysis of either. We have inherited our monogamy, or the marriage system which restricts each man to one wife only, and have practiced it as a matter of course, without any special examination or inquiry: so that we really know little concerning its origin or its early history; while we know still less of the system of poly-

gamy, * * * and it cannot be denied that what we know of it has come to us in such a form as to prejudice our minds against it. This prejudice is unfavorable to a just and candid philosophical inquiry; and while pursuing this inquiry, let us hold this prejudice in abeyance. Let us not forget that what we have seen of this system is in its most unfavorable aspects. Most travelers carry their native prejudices abroad, and look upon the customs of distant countries with less astonishment than contempt, and they remember, when writing up their accounts of those countries, that their books are to be sold at home, and they must not institute comparisons unfavorable to their own land, but must flatter the conceit of their fellow-countrymen by assuring them that their own social and political institutions are vastly better than those of other lands."

No one can rationally deny the truth of these words. They come home to us because we have been and are the sufferers from just such misrepresentations, with others having far worse motives, from those who will not allow themselves to be convinced of anything in our favor. He continues: "No one has given to the subject the time and research necessary to its fair elucidation. But as a venerable institution the social system of polygamy does not deserve such supercilious treatment. Such treatment, besides being unjust, is unphilosophical, and unworthy a liberal and enlightened age. Its great antiquity alone should entitle it to sufficient respect to be heard, at least, in its own defense. It constitutes an important part of human history. It is a great fact that cannot be ignored; and as such, it must be studied and known. To insist upon the condemnation of this system, without hearing its defense, is oppression. It is even the worst kind of oppression; for, in such case, it must be allied with ignorance and bigotry.

"If the advocates of polygamy are in the minority in the Christian world, let the common rights of the minority be granted them—freedom of debate and the privilege of protest; and let their solemn protest be listened to with respect, and be spread upon the current records of the day. And, on the other hand, if those who practice this ancient system do constitute

the majority of mankind, it cannot be either uninteresting or unimportant to inquire what has made it so nearly universal, and caused it to be adopted by so many different nations, and even different races of men, among whom there are, no doubt, some persons who are justly distinguished for their wisdom, their piety and their humanity."

This writer, it should be borne in mind, was a native of New England, and was brought up a strict Puritan, the same as was Joseph Smith, Brigham Young, Heber C. Kimball and the majority of the leading men and women who first undertook to establish this order of marriage in this country, in obedience to a revelation and command from the God of Abraham, Isaac and Jacob.

"Having seen all the continents of the globe, and many islands of the sea, and having observed human society in every climate and in every social condition, I have at length returned to my native land, an older and I hope a wiser man. * * * As I had been educated a strict monogamist, in New England, I had never once dreamed that any other social system than monogamy could be possible among Christian people, anywhere; and I remonstrated with the missionaries for permitting polygamy among their converts, under any circumstances whatever. * * * I was answered by them that the Bible has not forbidden it, but, on the contrary, has recognized it as sometimes lawful and proper; and although they themselves did not encourage it, they could not positively prohibit it. I then endeavored to recollect some prohibition in the Bible, but could neither recollect nor find one there. On the contrary, to my own astonishment, after a careful examination of the sacred scriptures, I did find therein many things to favor it. The missionaries also said that their experience had taught them that the converting grace of God was granted to those living in polygamy as often as to others. * * * 'And,' said the missionaries, 'if such persons give evidence of genuine conversion, 'Can any man forbid water, that they should not be baptized, who have received the grace of God as well as we?' * * * 'Shall we compel them to put away all their wives, but those first married, and then receive them into the church?

But in many cases this would be impracticable, in others unjust; in all, cruel. For the chastity of the women, hitherto irreproachable, would be tarnished by their repudiation: they would often be left without a home and without support; and like other disgraced or destitute women of all lands, they would be thrust upon a life of infamy and vice.'

"Who shall dare assume the responsibility of separating wife from husband, and children from parents? since the Bible expressly forbids a man to divorce his wife, for any cause, except unfaithfulness to her marriage vow: God is not said in the Bible to hate polygamy, but it says there that *He hateth putting away.*'

"I need not say that I was completely disarmed and silenced by this array of 'the law and the testimony;' and was compelled, by their arguments, to admit that their course was one of equal justice and mercy."

He soon learned, however, that the rules of the missionaries were by no means uniform upon this question, many reasoned rather from the "traditions of the elders," than from the laws of Nature or of God, which is the case, as a rule, at the present time. He gives an account of the conversion of an old and influential chief among the North American Indians, which was received by one of the missionaries in India and published in a Boston religious journal. The chief was living with two wives at the time of his conversion to Christianity:

"The first was now aged, blind and childless. The other was young, attractive, healthful and the mother of one fine boy. One of these wives he was required to put away 'as an indispensable requisite to baptism and church membership.' The old chief, after careful deliberation, could not decide which to repudiate. The first he was bound by every honorable motive to 'love and to cherish,' especially on account of her age and infirmity; while the other was devotedly attached to him, and was the mother of his only child and heir, which he could not give up and from which he could not separate the mother. He, therefore, submitted the case to the missionaries

to decide. * * * They decided against the younger one. And as he was old himself and his other wife was barren, that she must also give up her child. This mandate was obeyed with martyr-like fortitude, which nothing but the strongest religious motives could have inspired; opposed as it was to every natural sentiment of love and honor. And thus in one hour, was that young wife and mother deprived of her husband, her child, her character and her home; and sent away a bereaved and lonely outcast into the wide world. The report which the missionaries themselves gave of this affair closed by saying that the repudiated wife and bereaved mother soon died inconsolable and broken-hearted.

"On reading this report I could not forbear contrasting their mode of treating polygamy with that of the missionaries in the east, which had come under my own observation there, and which I had at first so severely criticised. I now began to blush at my own late ignorance and bigotry. And the more I thought of the ecclesiastical tyranny of the North American missionaries, the higher rose my indignation against it. I could not fail to see that their narrow attachment to their own social system had made them judicially blind to the merits of any other; and that they were more ignorant of the true spirit of Christianity as well as of the natural rights of man concerning the laws of marriage, than even the poor savages themselves. Yet they undoubtedly supposed they were doing God essential service by this act of inhumanity; just as our fathers did when they hanged and burned honest men because they worshipped God in a different manner, and entertained different views of divine truth, from themselves. Their mistake is one which has always been too common, and from which no one, perhaps, is altogether free. It consists in assuming that because we are honest in our belief, and mean to be right, others who essentially differ from us are dishonest and wrong; and in presuming to judge the conduct of others by what we *feel to be right* i. e., by our own standard of morality, instead of judging them by what we *know to be right*, according to the infallible standard of divine truth.

"These reflections led me to give the whole subject of marriage, in respect to its divine and natural laws, as thorough and as critical an investigation as my abilities and advantages enabled me to do; and to inquire into the origin and the moral tendencies of the two social systems, monogamy and polygamy."

This investigation he pursued many years and was unwilling to leave the world without giving it the benefit of his reflections. He says: "All truth is important. If these views are true, they ought to be known; if they are not true let them be refuted. If the prejudices of modern Christians are opposed to the social system which their ancient brethren, the earliest saints and patriarchs practiced in the good old days of Bible truth and pastoral simplicity, I believe that these prejudices are neither natural nor inveterate, but that they have been induced by the corrupted Christianity of the mediæval priesthood, and that they will be removed when Christian people become better informed; and if it be necessary for me to sacrifice my own ease and my own credit, in attempting to remove them, I shall only suffer the common lot of all reformers before me. * * * It is a melancholy and humiliating fact that the opinions of most people are determined more by what others around them think and say than what they believe themselves. They are not accustomed to the proper exercise of their own reason, and do not follow the convictions of their own minds. Yet there are some who dare to think and act for themselves; and into the hands of a few such I doubt not these pages will fall: and to all such I most heartily commend them. I make no apology for calling the attention of an intelligent age to a new examination of an old institution. Truth dreads no scrutiny; shields herself behind no breastwork of established custom or of respectable authority, but proudly stands upon her own merits. I will not despair, therefore, of gaining the attention of every lover of truth while I attempt to develop and demonstrate the laws of God and of nature. * * * Truth rises superior to every consideration of fastidiousness, and it is high time that these truths should be demonstrated."

He goes on to show how the "social evil" is to be prevented, and though he has "great confidence in genuine piety and religious instructions and believes it is the best antidote to all ills that flesh is heir to, that alone will not secure them from this vice."

"The people have already had line upon line and precept upon precept for many successive generations. They know that licentiousness is a sin; and they know that when they fall into it, they become liable to the most fearful punishments both in this life and in the world to come; but the tyranny of monogamy has left them no alternative. * * * Marriage is impossible to half the women. Society has wronged them; and with their own peculiar, intuitive instinct they feel it, though they cannot tell exactly how. Society somehow has made war upon them, most unjustly. * * * Now, let this warfare cease. Let the women have their rights. Let every woman have a husband and a home; and let every man have as many women as he can love, and as can love him, and as he is able to support, until all the women are provided for: then, and not till then, will prostitution cease. * * * Prevention is better than cure and it is now clear to all that a large part of human suffering is preventible by improved social arrangements.

"As the word of God has declared marriage to be honorable in all, so we must infer that His laws have made provision for the honorable marriage of all, and that every person of each sex is equally entitled to its rights and benefits. * * * If love be refining and ennobling, if it be the spontaneous, instinctive birthright of all, and if our Creator has restricted its indulgence to the marriage relation, then marriage must be the right of all, or else God is not a benevolent being. But all nature and all revelation have demonstrated that He is a benevolent being, and it is both impious and absurd to believe that His laws have made no adequate provision for everyone to be married who wishes to be. * * * The fault is not in nature nor in the laws of God but it is in the tyrannical laws and fashions of the artificial system of social life which now obtains among us. This system must be at fault, for it

does not and it cannot provide for the marriage of all; and many who desire to marry are forever deprived of husbands and homes; while the system of polygamy does provide for all, and is, therefore, the only system which is in harmony with divine and natural law. This proposition is further demonstrated by the simple fact that the number of marriageable women always exceeds the number of marriageable men.

* * * It has been a plausible objection to polygamy, that if some men have a plurality of wives, some other men must thereby be deprived of any, and the system must be unequal and unjust. * * *

One has only to count up the persons of each sex of marriageable age in all the families of his own acquaintance to satisfy himself that the females will outnumber the males.

"We have always accustomed ourselves to believe that polygamy originated in barbarism; that it is perpetuated by barbarians only, and that it panders to the basest and most depraved of human passions. But let us now think for ourselves.

* * * If European monogamists have hitherto surpassed all other men in civilization and social happiness, it is not on account of their monogamy, but, no doubt, on account of their Christianity, even a perverted Christianity, a corrupted Christianity, a Roman Christianity, is better than idolatry or Mohammedanism. What, then, may we not hope when Christianity shall become free and pure, and restored to its pristine simplicity and glory? An idolatrous nation practicing monogamy has never been able to long exist. History does not furnish one example. Such nations soon become so incurably corrupt as to incur the wrath of God, and are swept away from the face of the earth. * * *

And such was the faith of the many scores or perhaps hundreds of petty States of all Europe before the establishment of Christianity. They rose, they flourished, they became licentious, they fell. Wave after wave of the purer races of polygamists of Asia rolled over them, and assumed their places, and as these, in turn, fell into their social habits, and adopted their monogamy, and became corrupt, they also became extinct, and were succeeded by newer and purer immigrations. On the other hand the polygamists

of Asia have preserved their social purity. * * *
 An intelligent Christian nation practising polygamy has never yet existed, simply because the two institutions have hitherto been falsely deemed incompatible and irreconcilable. The Gnostic heresy had so soon corrupted the springs of Christian learning, and the Grecian and Roman hierarchies had so soon usurped the seats of Christian authority, that the freedom and simplicity of the pristine faith were perverted, even before such an experiment could be made. * * * And now it is most probable that if such an experiment shall ever be made, it will be somewhere upon the continent of free America.

"Polygamy is not barbarism, for it has been maintained and supported by such men as Abraham, Moses and Solomon; whose superiors in all that constitute the highest civilization—knowledge, piety, wisdom and refinement of mind and manners—the world has never known, either in ancient or modern times. Yet polygamy though it be not barbarism, has almost always and everywhere prevailed, where a simple, natural and inartificial state of society subsists. Its origin is coeval with that of the human race. It is mentioned before the flood. It is mentioned soon after the flood. As soon as mankind were multiplied upon the earth, it was discovered that the number of women exceeded the men. * * * If it be objected that God created but one woman for Adam, it is a sufficient answer to reply, that both the man and the woman were also created perfect. They were perfect in health and perfect in morals. But we are now imperfect in both respects, and we now need a social system adapted to men and women as they are."

Referring to the argument of Christians that Christ fulfilled the ritual and emblematical ordinances of the law and set them aside, and their assumption that the ancient marriage laws were set aside among the rest, and superseded by the "purer system of monogamy," he says:

"It cannot be supported either by sufficient testimony or by valid reasoning. Marriage laws cannot be regarded as merely ritual and emblematical: they are moral and fundamental, guarding the dearest rights and punishing the deepest wrongs

of mankind. They are therefore equally permanent with those laws protecting life and property, those inculcating obedience to parents and rulers, and those maintaining the sanctity of oaths. All these, together with the marriage laws, existed before the time of Moses, and have survived the time of Christ. They are among those 'laws' that Jesus came not to *subvert* but to ratify. * * *

Christ himself was altogether silent in respect to polygamy, not once alluding to it; yet it was practised at the time of His advent throughout Judea and Galilee, and in all the countries of Asia and Africa, and, without doubt, by some of His own disciples. The book of the Acts is equally silent as the four gospels are. * * *

It was not because Jesus or the apostles durst not condemn it, had they considered it sinful, that they did not speak of it, for Jesus hesitated not to denounce the sins of hypocrisy, covetousness and adultery, and even to alter and amend, apparently the ancient laws respecting divorce and retaliation; but He never rebuked them for their polygamy, nor instituted any change in that system. And this uniform silence, so far as it implies anything, implies approval."

He next takes up monogamy, of which he says: "In order that monogamists may clearly see the justice or the injustice of the boasted claims of their system to superior purity and virtue, it is very proper that they look to the rock whence they were hewn and to the hole of the pit whence they were digged." After recounting some of the dissolute practices which obtained place in Greece and Rome, where monogamy was in vogue in the licentious times of the Cæsars, he continues:

"Monogamy is Romanism still. Most of us in these countries are accustomed to congratulate ourselves upon our happy escape from the bondage and bigotry of the papal church. But we are mistaken. We have not escaped. Rome binds us in stronger shackles than the iron chains of the holy Inquisition. Her shackles are upon our consciences: they are intertwined with every fibre of our social life. Much of her intolerant spirit, many of her questionable doctrines and practices, and her traditional forms and ceremonies, are still common to

the nominally Christian world. In respect to a few of them, we have discovered that they are unscriptural and unsupported by divine authority, and are therefore of no binding obligation; but, by many other traditional doctrines and practices of that hierarchy, we are unconsciously and therefore so much more securely fettered. We boast of our Christian freedom, while we are, in fact, but little better than slaves; for if we are nominally free, yet we are bound by an apprenticeship to Rome more degrading than our former slavery itself: and our boasted emancipation is but a miserable farce. We are too servile and timid in our interpretation of the Bible, and in our examination of the divine and natural laws. We hesitate to follow the simple truth to its legitimate and logical conclusions. We stand aghast at the radical changes which severe truth requires in our religious and social systems. We shrink from exploring the profound labyrinths to which truth attempts in vain to lead us; while we look anxiously around us for clues and leading-strings by which to trace our way. We dare not go forward without example and authority, and authority and example are reconducting us to Rome.

"I have stood by the gates of the cotton-mill and have seen the multitudes of female operatives stream out of an evening, and I marked their lonesome appearance as they repaired to their respective homes. Homes, did I say? Ah! anything but homes—their boarding-houses. There I have seen them sit down, by scores, to the dinner-table, and eat their dinners in the utmost silence, as if each one was entirely isolated from all social and agreeable companionship. Oh, what loneliness! how hard! how bitter! Yet many of them were radiant with the charms of womanhood, and each one capable of adorning and blessing a home, but which few of them will ever enjoy; for they are not only the unwilling victims of poverty and toil, but the willing votaries of fashion, and the unconscious slaves of monogamy.

"A woman's instincts revolt against the thought of a plurality of husbands, and judging his feelings by her own, she cannot see how a man can want, or at least can truly love a plurality of wives. But, as this point involves a constitutional difference of

sex, it is one in which we must be aware that our feelings cannot guide us. A man can never know the infinite tenderness, and the infinite patience of a mother's love, except imperfectly, by reason and observation. His experience does not teach him. His paternal love does not exactly resemble it. So a woman can never know the purity and sincerity of a man's conjugal love for a plurality of wives, except by similar observation and reason. Her conjugal love is unlike it. Her love for one man exhausts and absorbs her whole conjugal nature: there is no room for more. And if she receives the truth that his nature is capable of a plural love, she must attain it by the use of her reason, or admit it upon the testimony of honest men."

This is correct reasoning, but I confess that it has been a very great puzzle to me; and only by using my reasoning faculties and by the testimony of my husband and other honest men could I bring myself to admit it. But if my life depended upon my giving a true testimony concerning my belief and practice in the order of plural marriage, I could not now contradict these statements, but must still acknowledge the truth of them.

"Great men are always polygamists, * * * no matter under what social system they may live, * * * even though they transgress the laws of ordinary social life, * * * and it is a shame and a pity that our social laws cannot be so amended, and brought into harmony with those of God and nature, that our noblest men would yield them the most prompt obedience. And is it not a sad pity, a burning shame, and a fearful wrong that our laws are such, that men cannot acknowledge their mistresses, and avow their children? The wrongs of these women and children are crying to God from the ground, and he will hear and judge. These great men are brave; but they are not brave enough. They have no just right to practice their polygamy in the dark. Let us either have an honest monogamy or an avowed polygamy. Hence it is that I am called by the justice of God and the sufferings of humanity to appeal to every honorable sentiment in mankind in behalf of a greater freedom to marry, and a greater purity of the marriage relation. Let us have such marriage

laws, that whatever relations any honorable man shall determine to form with the other sex can be honorably formed and honorably maintained."

"Wherever monogamy prevails it is a system of hypocrisy. It is a veil of abstemiousness assumed to conceal a mass of hidden corruption. Its direct tendency is to stimulate the contemptible vices of intrigue and lying, as well as the equally detestable ones of prostitution and adultery. * * *

And thus the laws of chastity are violated on every hand, and truthfulness, integrity, purity and honor are becoming but unmeaning terms. * * *

Which manifests more base and selfish passion—the man who espouses the partners of his love, and takes them to his home and his heart, and provides for them and his children, or the man who steals away from his house in the dark, and indulges in dishonorable and degrading passion in secret places, and then abandons the partners of his guilty pleasures to a life of wretchedness, shame and want?

"It is a notorious fact, that, where the system of monogamy prevails, the most common cause of murder is unhappy marriages. Husbands murder their wives, and wives murder their husbands or incite others to do it, almost every week.

"Napoleon Bonaparte would never have divorced his Josephine, had polygamy been deemed lawful and proper. * * * His desire for an heir was most intense, most natural and most commendable. It seemed to be all that was wanting to secure the stability of his throne, the good of his people, and the peace of the world. Yet according to the system of monogamy, the only manner in which these very desirable ends could be attained was by divorce of Josephine, by whose alliance he had been brought to more public notice, and been greatly assisted in his successful career, and who was one of the loveliest and noblest women that ever wore a crown. * * *

Before this, all his history is bright; after it, all is dark. One cannot, even now, after so long a time, contemplate the tears of Josephine and the subsequent disasters of Napoleon, without cursing the narrow bigotry of monogamy, and wishing


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that the golden age of polygamy had returned before his days."

My only apology for making such copious extracts from this author's excellent and convincing work, is that his writings express so much more clearly than I am able to do, what all who read them in the right spirit will feel to be the result of intelligent observation, profound thought and a sincere desire to benefit society and aid in lifting it from its present degradation.

What I have copied expresses a great deal of what we Latter-day Saints believe and also our experience in grappling with the fierce prejudice and old, stereotyped opinions of those who are either too narrow-minded to receive any more or afraid to follow even their honest convictions for fear of the public lash. It has required courage, and a great amount of it, too, to stand and contend against the prejudices and customs of the age. And this is one of the strongest proofs of the courageous and daring spirit that possesses those who will take upon themselves this cross, and endure all that is put upon them, to be numbered with the ones who are so highly honored by the Almighty. We are the advance guard to meet and break through these trammels of prejudice, and "dare to follow *truth* wherever it may lead." From these mountains is to roll the little stone that will bring to pass the purposes of the Almighty and settle this social question by a practical reform in the marriage system. Though looked down upon by the world we consider ourselves the most highly honored people on the earth and console ourselves with the reflection that we will yet be looked up to and regarded as the founders of a superior system of Christianity. This fact the Lord revealed to His prophet, Joseph Smith, as early as the year 1831. And yet, had it not been for the fear of His displeasure, Joseph would have shrunk from the undertaking and would have continued silent, as he did for years, until an angel of the Lord threatened to slay him if he did not reveal and establish this celestial principle.

Every person who reads and reflects upon these statements, even if he has but little capacity for thinking, must admit that



they contain a great amount of truth and common sense. What I have written and compiled gives but a meagre description of the evils that exist among the wicked. It is the fear of these evils being overturned by the "Mormon" reformers, who preach and practice the system that is jeopardizing, and will eventually break up their pet institutions, which makes them desperate and determined to crush it out of existence. But all their weapons are weak and powerless, because they have no regard for virtue and righteousness, and therefore no foundation to work upon. But we have that which the holy Bible sustains. We have proven it to be a promoter of virtue, and know that if strictly obeyed, it will produce a higher and nobler type of humanity, alike in physical, mental and moral growth. It is an old saying that "every generation grows weaker and wiser." The human race has certainly been weakened and it has been in consequence of their own wicked and disobedient acts.

CHAPTER III.

WOMEN, I willingly admit, are the weaker sex, and that men should lead, but how many of them are really capable of leading or governing? How many of them have caused the wife of his bosom to hide her face in very shame—the woman whom he had promised to love and to cherish till death did them part, but was too utterly selfish to make any sacrifice to insure her comfort or happiness, or that of his offspring. Such will indulge their appetites, and every pernicious and unhallowed lust must be gratified at the risk of her poor heart's breaking. Though this may be a slow process, it is murder nevertheless, and their offspring are receiving the legacy—handed down by a profligate father with the certainty of transmitting the same to the coming generations, who have been sinned against in having to take up with feeble and

diseased frames, and no constitutions to begin life with. Thus human life is being shortened. Various and complicated diseases are continually multiplying, which baffle the understanding and skill of the most learned physicians. These diseases and defects are too often laid at the mother's door. There are laws laid down which should not be violated, and the greatest crimes have become so common that the world thinks little or nothing of them. Thousands of delicate women are united to men who show them not the least consideration—she being his “property” he can take license and she thereby becomes the most wretched of slaves. But through this patriarchal order (deride it as they may) is to come the emancipation of woman-kind, which has been decreed, as well as the restoration of all the human family who have not sinned against all hope of their redemption. That it is a trial, no sensitive woman nor sensible man will deny, but what is the whole of life if not a trial, and what righteous movement or reform was ever yet inaugurated, without human suffering to some degree?

But those who think that men have no trials in the plural order of marriage, are greatly deceived. The wives have far greater liberty than the husband, and they have the power to make him happy or very unhappy. For this cause, among others, there are not many men who are willing to take upon themselves these extra burdens and responsibilities, even for the sake of a higher glory hereafter. It certainly takes considerable religion and faith to stimulate a man who loves a quiet, easy-going life, to take up this cross, even with the hope of a future crown. For the benefit of readers who may doubt this I will here relate the experience of my sainted father and mother:

My mother told me repeatedly that she could not doubt that this plural order was of divine origin, for the Lord had shown it to her in answer to prayer. She was so conscientious and of such strong faith, that she never doubted after once being convinced of the truth, but she had to be convinced before accepting any principle. It was three weeks after my father was baptized into this Church before she could see the necessity of again submitting to that ordinance, as they had both been bap-

tized into the Baptist church a short time previous to hearing "Mormonism." During that period my father mourned for her as one would mourn for the dead; but he prayed unceasingly that she might see and accept the truth.

In Nauvoo my father, among others of his brethren, was taught the plural wife doctrine and he was told by Joseph Smith, the prophet, three times to go and take a certain woman; but not till he had commanded him in the name of the Lord did he obey. At the same time Joseph told him not to divulge this secret, not even to my mother, for fear that she would not receive it, for his life was in constant jeopardy, not only from outside influences and enemies, who were seeking some plea to take him back into Missouri, but from false brethren who had crept like snakes into his bosom and then betrayed him. There were also treacherous women who were double-tongued and went about doing all the mischief that was possible.

My father realized the situation fully, and the love and reverence he bore for the Prophet were so great that he would sooner have laid down his own life than have betrayed him. This was the greatest test of his faith that he had ever experienced. When first hearing the principle taught, believing that he would be required to enter this order, he thought of two elderly sisters who were great friends of my mother, and who he believed would cause her little if any unhappiness. The woman he was told to take, however, was an English lady, nearer my mother's age, who came over with her husband and two little girls with a company of Saints, in the same ship in which President B. Young and my father returned from their second mission to Europe. She had been reared in luxury but was unfortunate in marriage. Though her husband was of respectable and wealthy parents, and capable of carrying on a large business, he was a very dissipated man and ran through his own means and all of hers that he could obtain. She had three wealthy brothers, who took charge of her property to prevent her husband from squandering it. He loved her and their little daughters with all the affection of which he was capable, but was so brutal to them when under the influence of drink that she twice had been obliged to leave

him and seek refuge in the homes of her brothers. But after many professions and promises of reform, she was induced each time to return.

Upon hearing the gospel she received it, as also her husband, but he had not sufficient religion to control his appetite. Her brothers considered this step unpardonable, and thought they were more disgraced by her joining the awful people called "Mormons," than in living with a drunken and dissolute husband. The first time I saw him was a few days after their arrival in Nauvoo; he was then half intoxicated. She was of a proud and sensitive nature, and being among strangers in a strange land, it placed her under peculiar and very trying circumstances. My father and mother and the neighbors were very kind to her, and she was assisted in finding a house to rent, which belonged to an old settler in Commerce. While living there the husband came home so drunk that his abusive treatment of his wife and children outraged the feelings of Mr. Hibbard and family, and they interfered and drove him from the premises. She could no longer live with him, and he soon afterwards returned to England.

It was somewhere near this time, that my father was commanded to take her and her children and provide for them. But the thought of deceiving the kind and faithful wife of his youth, whom he loved with all his heart, and who with him had borne so patiently their separations and all the trials and sacrifices they had been called to endure, was more than he felt able to bear. He realized not only the addition of trouble and perplexities that such a step would bring upon him (and in those days nearly all his time was spent in the Lord's vineyard) but his sorrow and misery were increased by the thought of her delicate condition, as well as fearing that she might hear it from some other source, which would no doubt separate them forever, and he shrank from the thought of doing anything to cause her unhappiness.

Finally he came to the conclusion to tell Joseph how he felt, and he did so, telling him he was fearful that if he took this step the trial would be greater than he could bear, and it might induce him to do that which would cause

him to forfeit his salvation. The Prophet had loved him from the time they first met each other in Kirtland, and he felt such sympathy for him that he went and inquired of the Lord; His answer was: "Tell him to go and do as he has been commanded, and if I see that there is any danger of his apostatizing I will take him to myself." This shows that the trial must have been extraordinary, for he was a man who, from the first, had yielded implicit obedience to every requirement of the Prophet.

My mother had noticed a change in his manner and appearance, and when she inquired the cause he tried to evade her questions, saying it was only her imagination or that he was not feeling well, etc. But at last he promised he would tell her after a while, if she would only wait. This trouble so worked upon his mind that his anxious and haggard looks betrayed him daily and hourly, and finally his misery became so unbearable that it was impossible to control his feelings. He became sick in body, but his mental wretchedness was too great to allow of his retiring and he would walk the floor till nearly morning, and sometimes the agony of his mind was so terrible that he would wring his hands and weep like a child, and beseech the Lord to be merciful and reveal to her this celestial principle, for he himself could not break his vow of secrecy.

The anguish of their hearts was indescribable, and when she found it was useless to beseech him longer she retired to her room and bowed before the Lord and poured out her soul in prayer to Him who hath said: "If any lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not." "Seek and ye shall find, knock and it shall be opened unto you." My father's heart was raised at the same time in supplication, and while pleading as one would plead for life, the vision of her mind was opened, and as darkness flees before the morning sun, so did her sorrow and the groveling things of earth vanish away. Before her was illustrated the order of celestial marriage, in all its beauty and glory, together with the great exaltation and honor it would confer upon her in that immortal and celestial sphere, if she would accept it

and stand in her place by her husband's side. She also saw the woman he had taken to wife and contemplated with joy the vast and boundless love and union which this order would bring about, as well as the increase of her husband's kingdoms, and the power and glory extending throughout the eternities, worlds without end.

She related the scene to me and to many others and said her soul was satisfied, for she was filled with the Spirit of God. With a countenance beaming with joy she returned to my father, saying, "Heber, what you kept from me the Lord has shown to me." She told me she never saw so happy a man as father was when she described the vision and told him she was satisfied and knew that it was from God. She covenanted there and then to stand by him and honor the principle, which covenant she faithfully kept, and though her trials were often heavy and grievous to bear, she knew that father and his other wives were also being tried, and her integrity was unflinching to the end. He was heard repeatedly to say that he had shed rivers of tears over this order—the order of celestial or plural marriage.

To show the spirit that possessed my father, I here present the main portion of a discourse delivered to my mother's children. He had no others at that time, though one, an infant son by his second wife had been born and died. This was given on Sunday, May 28th, 1843, previous to starting upon his last mission but one to the Eastern States:

"I feel to speak to my children this morning that they may be wise and honored of God and of men, and I pray that I may be inspired of the Holy Ghost. My soul is swallowed up in God. As to the things of this world they are lost to me. I do not feel concerning them as I have heretofore. I only care for the things of eternity. When I behold the great things of God and the glory that awaits the righteous, and when I reflect that the road is so straight and but a few that find it, I feel to pray the Lord to bless my children and save them. I am thankful to God that I live in a day when some will find it, and will become Gods. A man must become a God as Jesus Christ did. He must prepare himself while in the flesh. Man must enlarge his

kingdom, and by enlargement he becomes a God, and will be enthroned as a judge is enthroned. I have a desire that my children may be crowned, so that if I be enthroned, I want to have the privilege of wafting myself by the power of God to visit my children. Everything we see here is typical of what will be hereafter. Oftentimes when I hear people talk of their little difficulties it appears like foolishness to me. I scarcely notice them. I want my children to be an example to others.

"My children, listen to the instructions of your parents, and when they say to you do anything, do it. While your father is under the necessity of going forth to bring souls into the kingdom, it is your duty to listen to your mother and obey her, and take burdens from her shoulders, and if this is not done you will not have a mother many years longer. She is broken down with toiling and slaving for you. She has been a slave for the Church for many years, and you now must take care of her. * * *

The time will come when you will have children, you will have tender feelings for them, and will then look back and see the tender feeling your parents have had for you. My soul has mourned for the salvation and welfare of my children. When I look at the things of the eternal world I feel willing to make sacrifice that I may enjoy the privileges which God is willing to give to His people. I speak as a father, and there is no person on the earth that has more tender feelings for his children than I have. I want the older ones to be a pattern for the younger ones, and inasmuch as there is hardness, put it away, for it is like a seed which if it be cultivated grows to a tree and to maturity, and when it brings forth fruit, it brings forth tyranny and hardness. We should always endeavor to plant peace and kindness and they will bear the fruits of peace and kindness. Remember always to be affectionate to your parents, for you will have a posterity, because God has promised it; and if the oldest do not be faithful, God will raise a posterity from the younger.

"I want my children to show proper respect to all men and be gentle to them as you want they should be gentle to you. Be subject to all officers both civil and religious, and reverence

them in their office. When you speak of the Prophet and the Apostles, speak well of them and not reproachfully. Reverence all men in their respective offices and never speak disrespectfully of them, nor of any person on the earth, and if you cannot speak well, keep your mouth shut before God. If you do this you shall be respected as your father has been, for this has always been my course. Be attentive to these instructions and be faithful in all things and you shall be enthroned in the kingdom of God, and shall increase from generation to generation, and there shall be no end of the increase. When I come into the presence of God He will permit me to stand at your head as Adam will stand at the head of all the families of the earth. Don't give way to evil, my children, never suffer yourselves to go into wicked company or corrupt places. If we give way to sin a little, it will conceive in our bosoms and grow. I know if I am faithful no good thing will be withheld from me, but if I make a misstep it will be taken away. We are acting in view of eternity for we are laying a foundation for eternity. If you remember these things God will bless you with glory and eternal life. I want you to remember inasmuch as you honor your father, when you become old and are engaged in the ministry you shall be honored.

"This religion is true, I know it, for God has revealed it to me. Every man who rejects it will be damned, and everyone who receives and lives it will be saved. Baptism is the sign of the resurrection and is the password whereby we enter into the kingdom of God. All the ordinances are signs of things in the heavens. I want my children to observe these things, for we have come into a dispensation when we have got to open a door to receive all the dispensations of old. When I have been oppressed by the superstitions of this world I have felt as though it would burst the earth. I want to become just what I ought to be.

"My children, never cultivate a spirit of covetousness. When you see anybody that is poor, and you have means, feed them; and when a poor man or a poor woman comes along take them into your house and feed and clothe them.

Always enlist on the side of the oppressed. This principle was always in me and I want my children to cherish it. If you show mercy you shall have mercy. The character of the Almighty is to be noble, and none will come into His kingdom only those who are noble, kind, merciful, virtuous and obedient. The course I take in this life will be handed down to future generations. You will hand it down from generation to generation, and all records which are made here on the earth will be had in heaven. Judith and Roswell* are gone to prepare a way before us, and when we go to that kingdom we shall receive them to our arms again and shall enjoy their society. They have gone to prepare a way and to plead for us before the Father, for they are intelligent. Now, my children, God recognizes all you do. Never cultivate anything wicked, corrupt or dishonest. Instead of taking a penny from your neighbor, give him two. As you do unto others so shall it be measured unto you again. Let these instructions sink deep into your minds."

After closing this discourse he blessed his children, commencing with William, the oldest, and gave each of us a patriarchal blessing.

There are few to be found in the world whose piety, purity of life and unselfish acts can be compared with the greater portion of these men and women of the covenant, who through faith and righteousness have gained power with God to go forth conquering and to conquer. They have more joy and pride in being descendants of the royal family of Abraham, who with his wives and children were so highly honored of God, than in all that earth and mortals could bestow. Could more of the eventful histories of our women be published they would furnish volumes of interesting reading—equal, I think, to any novels, with just this difference, they would be truths instead of fiction. They would show what women are capable of doing and that we have some leading spirits who have few, if any, equals. At all events they are bound to make a mark

*—His children who died in infancy.

in the world, many thanks to their traducers for helping to bring them into notice.

A "Mormon" woman, Nellie White, has but lately been imprisoned for refusing to answer impertinent questions put to her by an inquisitorial grand jury. Methinks they will find it a slow and difficult task to find women who will answer them, or cells enough to hold those who will not. We defy any earthly potentate or power to compel us to break our sacred vows. Were we to come down to such a level we might be bought for money by the first bidder. If this community is to be looked upon with suspicion, because unwilling to betray a secret obligation, and laws can be enacted to compel them to become covenant-breakers, it will not be long before other communities will be treated in like manner. If Free Masonry or any other fraternity should be held sacred and their covenants binding by the members thereof, why in the name of right and reason should our covenants be less sacred, particularly those made to the Great Master Mason, and in His holy sanctuary. When men and women become so lost to every sense of honor that they can be tempted by money or anything under heaven to become as Judas to their brethren, may God be merciful to them!

This nation is taking the wrong course to quench our zeal and cool our ardor. We have seemed at times overwhelmed in danger and difficulties, which would have caused common people to despair. But that is a feeling we cannot appreciate, being something that was never experienced by true Latter-day Saints, particularly those who have been reared in the midst of persecution. We are still fixed and determined to grapple with error and this bitter prejudice until a superior system of social government is established in our land, and we are willing to meet the consequences, knowing that He who commands and stays the elements and has borne us safely thus far over all the angry billows, while they have tossed us to and fro, will bring safely into harbor the pure in heart. They will hold to the ship and fight valiantly for Him, whom they know of a surety has accepted the sacrifices they have made for the public weal, to insure that future bliss which

has stimulated the weakest who has launched forth to meet and remove the obstacles thrown up like mountains before us. We have never known much but troublous times and it would be folly to cry peace where there is no peace.

Being among those Pioneers who traversed, weary and way-worn, thousand of miles over the dreary and uninhabited wilds of the far west, in search of some spot beyond the bounds of civilization that we might call our home; having a keen remembrance of the suffering and heart-rending sorrows we endured, besides the many sad partings and lonely graves that marked our trail, as well as the weary years of toil and privation spent here in struggling with the elements and surmounting the various difficulties that beset us on every hand; I, having seen and passed through it all, have naturally supposed there was something due us in return besides continued hostility from this free and enlightened government. But political demagogues would rather violate the constitution than displease hireling priests and hungry office-seekers, by dealing out common justice to the "Mormons." Well, we are trying to live up to the law which teaches us to forgive even "seventy times seven," and to remember the scripture which says, 'Rejoice not when thine enemy falleth.'

We are hearing daily of the misery of our fellow-beings in consequence of the chastening rod of the Almighty. His servants have been sent out to warn them of these things for the last fifty years or more, but they would not heed them. The heart of every Saint goes out in prayer in behalf of the suffering beings who have been overtaken by these judgments, although we have been hated and cruelly persecuted by them, and hundreds of our brethren are being spurned from their doors, tarred and feathered, whipped, scourged and imprisoned, and many of the aged and the youth have been slain, only because they professed to be the Saints of God and proclaimed His truths as He commanded. We know and are trying to prepare ourselves for the things which are nigh at our doors that will make every soul to fear and quake who is not living near to God. Our persecutors will soon have all

they can do among themselves without scourging an innocent people.

We worship Him whom the scriptures call the God of Abraham, Isaac and Jacob. and the twelve sons whose names are to be written over the gates of the New Jerusalem, those who though born in polygamy received a blessing from their father, declaring that "all these are the twelve tribes of Israel." How will it be with these political traitors and hireling priests who have stolen "the livery of heaven, to serve the devil in," who are trying hard to destroy the power which holds this people together, who brand the wives as prostitutes, children as bastards, while at the same time they themselves are supporters of harlots, murderers of innocents, and framers of laws and secret societies to destroy those who are striving to remove ignorance and superstition, and to elevate and enlighten their fellow-beings; how will it be with them if they should ever arrive at those glorious gates and ask admittance into the holy city of our God? Methinks there will be a terrible crest-falling when they meet face to face with those ancient fathers and the ones that have here been disfranchised without trial, because they would obey and follow the honored customs of those grand old patriarchs. Oh, what a punishment will it be to the guilty souls when they learn the truth, and that their own wicked deeds have shut them out and closed the gates against them, and they hear these awful words, "*As ye have sown, so shall ye reap.*"

I have traveled considerably in Utah during the past two years and have had many opportunities of learning the minds of "Mormon" women upon the plural wife system. I know that there are scores who will endorse what I have expressed. I also testify that the ones who live up to the golden rule in this principle find blessings in it, even in this life. Instead of being man-worshippers, remaining in the same old grooves in which the human family have been at a stand still, or tending downward through many generations, we are rising above our earthly idols, and find that we have easier access to the throne of grace. Our Father says He will not accept of a divided heart. There can be no evil in a thing that inspires prayer,

drives selfishness from the heart and lengthens the cords of human feelings, leading one to do greater deeds of kindness outside of his or her own little circle. Those who are so narrow minded as to think of no one's comfort and pleasure but their own, are not capable of enjoying any great amount of eternal glory. We can never enjoy anything to its fullest extent until we have first tasted of its opposite. But if a wife and mother does her part, is true to her husband and teaches her children to walk in the true path, holding out faithful to the end, all she suffers will but add greater laurels to her crown in the world to come. And the future happiness of such, could they obtain even the slightest glimpse of it, would repay them, and they would be willing, even anxious to endure all that was possible to make them deserving of that pure and unalloyed bliss of which I solemnly testify that I have had a foretaste.

I have not written with "the pen of the fanatic," but with the heart "of a woman," who is in earnest, and does not "prefer the glory of man above the glory of God."

I here publish, by permission, a poem written by my eldest son while on his first mission in Ohio, in the year 1877. It has appeared in print before, but not in its present form, having been lately revised and, as will be seen from the title, is appropriate to the theme upon which I have written:

THE WOMEN OF THE EVERLASTING COVENANT.

TO MY MOTHER,

Whose life and character are faithful exponents of the principles herein portrayed, and to all mothers in Israel whose lives show equal virtue and integrity, this poem is affectionately dedicated.

SPIRITS elect of Abram's royal race!
Through tears of welling sympathy, I trace
The record leaves whose silent tongues unfold
A part of what could never all be told,
And bow, in admiration, at the shrine,
Whose incense—woman's love—proclaims it thine.

In vain, alas! in vain of such to sing,
 With trembling hand, a tuneless harp I string;
 When earthly numbers, richest, were but rare,
 Whose words suffice such merit to declare.
 'Tis written in the heavens, and shall move
 To praise and pity, all that live and love
 Where voices, soaring in celestial song,
 Resound the realms of endless life among.
 These honor give, where honor's wealth is due—
 A hymn of heaven's praise, for hearts as true—
 And echoes, soft as rain in early spring,
 Bequeath to earth the muse's offering.

Of all the virtues that, uniting, frame
 The lofty column reared to Duty's name,
 Whose summit pencils on the glowing sky
 The deeds of those whose names refuse to die;
 O'ercrowning all, in triumph of device,
 Is woman's life of love—self-sacrifice
 For other's good; the grandest, godliest theme,
 That e'er inspired a mortal poet's dream,
 Or, in yon upper worlds of starry fire,
 Awoke the music of an angel's lyre.
 The holiest, far, that ever yet had birth,
 Since moulded chaos took the name of earth,
 And rudimental spheres were made abode,
 For mortalized immortal sons of God.

Would frowning Incredulity intrude,
 To voice the verdict of ingratitude?
 Corrosive jealousy, devoid of ruth,
 Tarnish the lustre of eternal Truth?
 The slumbering fires of history shall flame
 The proof that hides dubiety in shame,
 Far up the kindling heights of bygone days,
 From mem'ry's tow'rs, unnumbered beacons blaze.

Need other pages be revisioned o'er,
 The later times evolve their golden store,
 Unselfish nature of true woman's love—
 That oft-exampled verity—to prove?
 Then let an ever-doubting world behold
 What more than past, the present can unfold;
 Ye roving breezes! Catch the rising sound,
 And let it, from the vaulted heav'ns redound
 Upon the ingrate source whence cavil sprung—
 Unfamed, and envious because unsung—
 Till e'en the silent stones with echoes ring,
 And proverbs, re-affirmed, conviction bring.

Within the mighty grave-yard of the past,
 Whose hoary sepulchres survive the blast
 Of stormy change, or enervating age,
 And still preserve their time's unwritten page:
 Where look for monuments of nobler stand,

Upreared by Labor's wonder-working hand,
 Than court, with pride, the sun-illuminated dome,
 From wid'ning vales of Israel's mountain home?
 Within the temples of recorded praise,
 Where Glory shrines the arts of other days;
 From darkened Babel's heaven-searching tow'r,
 Down through the cycled ages, till the hour
 When Ephraim's prophet to the world revealed
 The ancient rites by erring Rome concealed;
 Where seek for wonders found of worthier fame,
 Than martyr's crown inscribed with Zion's name?

Behold her laurels! Ay, of endless bloom,
 Above the fiat, whose relentless doom—
 Ignoring haughty Science' puerile strife—
 Pronounces death and change on all of life;
 The hallowed bays that deck her furrowed brow,
 Surpassing in their beauty, even now,
 So promising their vernal glories grow,
 In heav'n's eternal summer yet shall glow.
 The honors of the world may pass away,
 But such as these shall never know decay;
 In that to BE, whose coming shuns reprieve,
 Whose portal won, hope dies of past retrieve,
 Where righteous laws just dues of merit give,
 They cannot die—they but begin to live.

But who shall name the cost, the sacrifice
 Of earthly feelings, passion, prejudice,
 The mothers of a more than Spartan race,
 Compelled their souls of halting dread to face?
 Can human eye, or pen, or tongue, disclose
 The pain another bosom undergoes?
 Or finite vision's artful searching find
 The woes that shade a silence-haunted mind?
 What other voice, than Zion's own, shall break
 Her sufferings for holy conscience' sake?
 Whose words, than modern Sarah's, e'er shall tell
 The story of a burden borne so well?
 O ye, who marvel faith's disparity!
 Gaze on the book with eye of charity,
 Nor deem the simpler lessons written there,
 Of worth devoid, of moral beauty bare;
 Nor judge in haste, lest, haply, ye condemn
 The things 'twere better honor than condemn,
 For Truth oft dazzles Judgment with its rays,
 And ways of God are not as mortal's ways.

"Behold my law"! Omnipotent decree!—
 Brought Israel, on lowly bended knee,
 Before Jehovah's throne, with quivering breath,
 Resolved to live what seemed a living death,
 Or die, in holding the uplifted hand,
 Sustaining God Almighty's great command.

'Twas thus Celestial Marriage was revealed,
 The Patriarchal Order, long concealed,
 Through mystic Babel's guile and ignorance
 Subverting Israel's ancient ordinance.
 The Abrahamic Covenant, restored,
 To raise a chosen seed unto the Lord
 On Joseph's fruitful bough, whose branches fall
 Athwart old Ocean's wild and billowy wall,
 Deep nourished by an ever-flowing well
 Of blessings from his father Israel.
 That law divine, in olden days revered,
 The sky wherein Messiah's star appeared;
 Condition sole of blest maternity,
 Within the mansions of Eternity,
 Where love-united souls perpetuate
 The joys that death could not invalidate.
 And, bound by links forged in terrestrial years,
 Are chained the endless systems of the spheres.

Ah! marvel well, self-righteous Pharisee,
 Well named, thou hydra-headed "Mystery!"
 Thy seers are covered, and thy senses blind,
 A fool, in wisdom, ne'er shall wisdom find.
 Truth seeking minds must ever sacrifice
 The ways of pride, of pomp and prejudice,
 And reason's spark, that "human gift divine"
 Within the lamp of Thought unclouded shine.
 Then, shall its rays the jewel Truth discern—
 While lips that murmur precious doctrine learn—
 And, piercing, solve that wondered mystery,
 A marvel in the realms of history,
 Why social rule of centuries made way
 For new-born innovation's moral sway,
 Why tyrant Custom from his throne was hurled,
 When Ephraim's star new dawned upon the world.

"Behold the Bridegroom Cometh!" was the cry,
 Loud pealing from a newly opened sky,
 And on the hearts of thousands glad'ning fell,
 Like sunshine on the rolling ocean's swell;
 The seal of generations broke at last,
 And lo! the future, and the hidden past,
 The giant flames of hope and memory,
 Uniting, form creation's canopy.
 The glorious beams of gospel light and peace,
 In native warmth and brilliancy, increase,
 While swift appearing signals of the time,
 Invest prediction with a truth sublime.
 A herald, from the Kingdom of the Skies,
 Rewards the vigils of the virgins wise,"
 "Behold the Bridegroom Cometh!" was his cry,
 And "Lo! we come to meet Him," the reply.

Heroic Zion, rallying at the call,
 Upon the altar laid her sacred all;

Like martyr at the Inquisition's stake,
 Who dared to die for dear conviction's sake,
 With fearless faith, and bleeding bosom stood,
 To yield her life, if need, for others' good.
 The vocal winds her watchword onward bore:
 "Regeneration—now and evermore!"—
 As armed with mighty faith, no foe could vaunt,
 No power appal, no pending danger daunt,
 That valiant few, of willing heart and hand,
 Along the front of battle took their stand,
 A holy war for woman's rights to wage,
 And usher in the dawn of woman's age.
 Upon her snowy banner's folds is seen,
 Engrossed in characters of golden sheen:
 "Up with the guardian of social purity—
 The marriage system of futurity,
 Asylum of reform and penitence,
 God-given boon to homeless innocence;
 And down with wayward Rome's economy—
 Parent of nameless ills, Monogamy—
 Concomitant of empire-crumbling vice,
 Immolating Virtue at the shrine of Price.
 Let Innocence no more be child of Shame.
 Let Nature's needs the laws of nature frame,
 Let marriage vows be honorable in all,
 Untrammelled by a monogamic wall
 Of selfishness and rank hypocrisy,
 The gift of Pagan aristocracy."

Dare Christian bigotry assign of hell,
 The law that framed the House of Israel?
 Condemn as barbarous, or brand as crime,
 The heaven-accepted rites of olden time?
 Dare pious priest, or sectary, renounce
 The righteous truths of Scripture, and denounce
 The ones Almighty God could condescend
 To own as Chosen, and to name as Friend?
 Befoul the words that, glittering, begem
 The pearly gates of New Jerusalem,
 In future years to meet them, face to face,
 And crave admittance to that holy place?
 Oh, blush for shame, false-hearted Christian'ty!
 Thou synonym for inconsistency!
 To shroud the gospel in the glooms of night,
 Then boast the spread of evangelic light;
 Proclaim the Scriptures as a sacred prize,
 Yet teach mankind its doctrine to despise;
 With holy horror gaze on Jacob's bed,
 And recommend the Caesar's couch instead.
 With all thy vaunted lore, most ignorant,
 Beneath the light-reflecting firmament;
 Thy hollow forms a void hypocrisy,
 Thy solemn groans a mournful mockery,
 Thy worshipers unconscious infidels,

Of immaterial gods and endless hells,
And thou, the Harlot Mother, giving birth
To all abominations of the earth.
No longer point the finger of thy scorn,
At virtues from thy brow forever shorn;
No more deride what holy writs defend,
Above thy wish or pow'r to comprehend;
And till thy bloody robes are purged as clean
As those that wake, yet shame, thy jealous spleen,
Ne'er threat extermination to a cause
Whose only crime's obeying heaven's laws.
Restrain thy burning, pompous-worded wrath,
Collosal Philistine of modern Gath!
Nor 'gainst the pure, and meek, and innocent,
From giant bow thy deadly shaft be sent;
The God of David reigns above thee still,
To fight the battles of His Israel,
And e'en, to vie, though hostile millions spring,
The fated Stone yet arms the Shepherd's sling.

Ye women of Americal give ear!
Maternity, the voice of Nature hear!
Obedient, listen to the call of Love,
Descending, with glad tidings, from above!
Too long hath iron tyranny coerced
The gentle hearts, forbidden e'en to burst;
Too long hath haughty man's preclusive pride
The meed of woman's worthiness denied;
'Tis finish'd. Hark! The thrilling battle-cry
Of "Woman's rights" now rends the echoing sky,
As speed, on lightning wings, from clime to clime,
The phantom heralds of a dying Time.
Her sun, ascending like an orison,
Beams brightly on the glowing horizon,
Dispelling clouds that linger in its way,
Like mountain mists before the god of day.
Its course is marked, its radiance fair and true,
Its origin, though earth's, to heaven due,
Emblem of peace, of happiness and home,
Its aim's the zenith of creation's dome.
'Tis Zion, as the nations' pioneer,
Summons the legions of the main and rear,
Ye women of the world! Eve's daughters, all!
Awake! Arise! Respond your leader's call.
Hear not the poisoned tongues of Zion's foes,
Whose specious fabrications would impose
A barrier to the union and redress
Of wrongs, the ripened harvest of duress.
Nor heed of doctrine's wide, divergent ways,
Nor resurrect the scenes of buried days,
Let mutual friendship bridge the chasm o'er,
And peace and union reign forevermore.

Brave daughters of the desert, tried and true!
The muse would breathe a parting word to you;

Who, heedless of the odium and scorn
Of ignorance, or baser envy born,
Through scenes of toiling woe and adverse fate,
To make the soul of courage hesitate,
Approved the wisdom of the stern decree
That burst the bonds of woman's slavery,
Roused slumb'ring Faith from self's ignoble zest
And fixed the star of glory on her breast.
Admiring millions yet shall view thy name,
Emblazoned upon the storied shaft of fame,
And whilst they read and, weeping, linger o'er
Remembered deeds of ages gone before,
Fair Poesy her golden harp shall string,
And in her loftiest, smoothest numbers sing
Of those who, braving still the skeptic's sneer,
The "Christian's" hatred and the coward's fear,
Wrought out the problem deep of social life—
Made Womanhood the synonym for Wife,
And nursed the chrysalis, whose glorious birth
Soared heavenward and overwhelmed the earth.
Hast fought the fight, the martyr's cross hast borne,
The wrath of man, the world's unreasoning scorn?
In that eternal future dawning near,
Whose music, even now, salutes the ear,
As turn, on golden hinge, the pearly gates.
Transcendant recompense thy coming waits.

My mother! On thy pale and care-lined brow,
O'erhung with sorrow's wreath of silver snow,
Outvying fabled splendor's fairest gem,
Shall shine, in heaven's light, a diadem;
Thy tear-dimmed eye shall be forever bright,
Thy form renewed and robed in living light,
Where souls redeemed immortal glories share,
And God is near, and love is everywhere.

ORSON F. WHITNEY.